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MEMOIR OF THE LATE REV. BENJAMIN FRANCIS,
PASTOR OF THE CHURCH AT HORSLEY,
GLOUCESTERSHIRE.

THE subject of the following Memoir, though long since deceased,* yet possessed so much excellence, and was so extensively known and respected, especially in our own denomination, that we doubt not but the following brief account of him will prove highly acceptable to all our readers. It is extracted from a narrative of his life and death, published with the sermon preached to his bereaved church and congregation on the occasion of his death, by Dr. Ryland.

THE late Rev. BENJAMIN FRANCIS, M.A. was the youngest son of the Rev. Enoch Francis, a very eminent Baptist minister in South Wales. He was born in 1734, and his youthful mind began to be deeply impressed with a conviction of the great worth of the soul, and of the necessity of being truly religious. When only seven years of age, he felt an abiding reverence of the divine Majesty, a dread of associating with wicked companions, and such an abhorrence of all profane

and impure conversation, that if he ever heard any thing of the kind, he could not forbear severely reproofing it. He had, at this early period, such a flow of affection sometimes in prayer, which he then began to practise, that "his whole heart was overwhelmed with rapture." He was baptized at fifteen years of age, and began to preach at nineteen, as his father had done before him. He went to the academy at Bristol in 1753, where he continued three years. He preached for some time at Sodbury, but removed to Horsley, in Gloucestershire, in 1757, where he was ordained the year following. At his ordination in October, 1758, Mr. Thomas, of Bristol, gave the charge, from Col. iv. 17; and Mr. Hugh Evans preached to the people, from 1 Thess. ii. 19. The church consisted then of only 66 members, and such was their poverty, that they could raise for their minister no more than 20*l.* per annum. But however discouraging the prospect as to externals, our young evangelist girded up the loins of his mind, and put his trust in the Lord; he laboured indefatigably in his Master's work, and through the

* He died December 14, 1799.

Divine blessing on his ministry, he not only introduced thirteen persons to church connexions in the first year after his settlement, but the auditory was so much increased, as to require the enlargement of the place of worship in 1760. About this time, and in following periods, he had pressing invitations to settle in the metropolis, especially from the church in Carter-lane, Southwark, just before the death of Dr. Gill, when many very respectable ministers united in urging him to comply with the request of the doctor and his people;* but his

* A memorandum, written on this occasion, has been found among Mr. Francis's papers, in the following words: "In 1772, spent two sabbaths in London, and preached both days at Dr. Gill's meeting-house, and had a call to succeed him, which greatly affected and perplexed me; but I determined to continue with my poor dear people at Horsley."

A copy of a letter has also been found, written on this, or a similar occasion, (for neither date nor address has been preserved positively to ascertain it,) which breathes so amiable a spirit, that the reader will be gratified by the insertion of some extracts. "Surely, there never was," says he, "so unworthy a creature so honoured, so courted, so perplexed with engaging prospects before! Lord, what am I? I blush, I tremble, I wonder, I praise! Yes, indeed, the fibres of my heart are entangled among you, and I know not how to give you the parting look, and bid you a final adieu! My love is strong enough to carry me to-morrow to London, and yet such is the sense I have of my unfitness and inability to succeed your late eminent pastor; such is my relation to, and concern for, my poor affectionate people at Horsley; such is the success which seems to have attended my labours in these parts, and such the call there still is for my continuance here, that I am not satisfied it is my duty to remove, and change my present difficulties for future affluence and ease. The people here will advance my salary a few pounds if I stay; but I have discountenanced them from doing this hitherto, and they can make but a dull

attachment to his friends at Horsley was immoveable, and their affection in return was very strong and permanent.

His continued success, and the many open doors of usefulness which Providence pointed out in Gloucestershire, might well indeed strengthen his resolution to continue with his charge. Within two years after, he had a farther addition of 31 members, and 40 the next two years. In the mean while he made frequent excursions into the neighbouring towns and villages, to seek for lost souls. In 1765, he resolved on building a place of worship in the town of Minchin-Hampton, about three miles from Horsley, where some of his members lived, and whose inhabitants appeared greatly to need religious instruction. He kept up a lecture once a fortnight in this place for 35 years. He persisted in his unwearied efforts for the good of the inhabitants of this town, notwithstanding his want of success, of which he had more room to complain than in any other instance. For as it had long been noted for the peculiar wickedness of many of its inhabitants, and the violence of persecution in the early part of Mr. Whitfield's ministry 21 years before, when they riotously assaulted Mr. Adams, one of his preachers, dragged him through the town, and threw him into the brook; so it seemed as though the people were given up to judicial hardness, even to the present day. God grant the set time to favour them may yet appear to be at hand, in which he shall pour out his Spirit upon them, in answer to the unnum-

sound in harping upon this string (which, by the bye, may soon snap,) while their own circumstances are so extremely indigent."

bered prayers his servant offered up in their behalf! *

Though Mr. Francis met with so little success at Hampton, his labours at Horsley, and in the neighbourhood, were owned to the spiritual benefit of many. In 1771, 2, and 3, fifty-four members were added to the church. In 1774, his meeting-house at Horsley required another enlargement, which was accomplished at the expense of 500*l*. Thus, through the blessing of God on the labours of his dear servant, a very numerous congregation was collected in a situation which, at the first, appeared very unpromising. From more than fifteen parishes round, his members and hearers flocked to the house of the Lord; and, surely, any friend of evangelical religion must have enjoyed the sight of the several companies descending the surrounding hills on the Lord's-day, to assemble for public worship; where, on the rising ground above the meeting-house, one group after another would appear emerging from the woods; some of them having come from the distance of 10 miles, and upwards: nor was it uncommon for persons to unite in worship under that roof whose dwellings were 30 miles asunder. During the whole of his ministry, he baptized at Horsley nearly 450 persons.

At the time of his decease, the church consisted of 262 members: but his usefulness was by no means confined to his own congregation; his occasional labours for the good of souls were abundant. He was the first means of introducing evangelical religion into many dark towns and villages in all the neighbour-

hood around. For many years he made excursions monthly, into the most uninstructed parts of Gloucestershire, Worcestershire, and Wiltshire; besides visiting his brethren, and strengthening their hands in God.

In the course of his journeys through Worcestershire, which he regularly made from about 1772 to 1784, it appears he had preached at Cheltenham, 130 sermons; at Tewkesbury, 136; at Pershore, 137; and at Upton-upon-Severn, 180. His manner was to set out from home on Monday morning, and return on Friday evening, after having taken a circuit of 90 miles, and preached every evening. At Malmesbury, in Wiltshire, also, he established a monthly lecture; where, from 1771 to 1799, he preached 282 sermons; and at Christian Malford, 84; at Devizes, 56; and at Melksham, Frome, Trowbridge, and Bradford, 90 in each. At Wotton-under-Edge, he kept up a monthly lecture for 30 years, and preached there 394 times. His sermons at his own place amounted to more than 4000; and at Hampton, 802. On his visits to Bristol, he had preached 101 times at Broadmead, and 28 at the Pithay. He had preached 22 sermons at Portsmouth, and an equal number at Plymouth and Dock; and 20 times he had preached in Cornwall. He frequently visited his native country, and was often at their annual associations, and preached in the principality, both in Welsh and English, about 150 sermons. In 1791, he visited Ireland, and preached, chiefly in Dublin, 30 times.

Whenever he visited London, he was abundantly employed in his Master's work, and in various other parts of the kingdom, his

* This was written in 1799; we understand that since that period, considerable success has attended the labours of Mr. Winterbotham, at Minchin-Hampton.

mere occasional labours were highly acceptable. Whenever he engaged, it was his evident concern to declare the whole counsel of God, and to be pure from the blood of all men. At home, or abroad, he was careful not to handle the word of God deceitfully, but by manifestation of the truth, to commend himself to every man's conscience in the sight of God. When invited to preach occasionally in different connexions, he never was known to preach another gospel, to disguise his sentiments, or to palliate the more fashionable vices, that may be patronized by laxer and more opulent professors. Among the people of his charge, especially, he ever discovered the most impartial fidelity, in reproving sin, and in the exercise of church discipline; united with the tenderest sympathy and gentleness toward the afflicted and necessitous. While his compassion for perishing sinners would often vent itself in floods of tears, so as sometimes to interrupt his utterance in his public discourses; he showed the sincerity of his benevolence, by a continual readiness to communicate to the supply of their temporal wants according to his ability, yea, and often beyond it. At the same time, he gladly improved his interest with several wealthy friends at a distance in favour of his poor neighbours, especially those of the household of faith. To disperse their bounty seemed as high a gratification to him as to the recipients. Such was his interest with some of them that delighted to devise liberal things, that more than 300*l.* were, by this means, distributed through his hands, to the poor of his church and congregation, and other distressed objects in the

neighbourhood; while many additions were made to the beneficence of his friends from his own private property.

His numerous and heavy trials appeared to have been greatly sanctified to himself; and, perhaps, it was in the school of affliction that he acquired the tongue of the learned, to speak a word in season to burdened and disconsolate mourners. He was first married the same year that he was settled at Horsley. His wife's maiden name was Harris, a native of Wales. By her he had several children, but all were soon taken from him by death, except the second, which was a daughter, named Mary, who lived to be thirty-one, and then was removed, nearly ten years before her father, leaving a motherless family of five children behind her. His first-born, named Enoch, died when eighteen months old; this was a painful stroke: but in the year 1765, he met with such a succession of bereaving providences as are not often allotted to mankind, and under which he must have sunk, had not He, whose strength is made perfect in weakness, put underneath him his everlasting arms. The wife of his youth was removed first, on the 26th of April; on the 18th of June, his son Benjamin, aged four years; his youngest daughter, Sarah, died July 4th; and his daughter Elizabeth, three years old, July the 10th. He was constrained by these distressing events to leave his former dwelling for a season. The plaintive elegy he printed on this occasion, describing the anguish of his wounded spirit, and the relief he found in the compassion of his God, and in the prospect of future bliss, is truly affecting.

On July 27, 1766, he was married again, to Miss Wallis, his present sorrowful widow. By her he had ten children, but three only survive their honoured and beloved father. The first child, by this second marriage, received the name of Enoch; but the hope of his resembling his excellent grandfather was soon precluded, by finding he was deprived of the sense of hearing, and, consequently, of the faculty of speech. This affliction, however, seemed only to draw the affection of the parents more strongly towards a child, who stood in such peculiar need of their attention. This child discovered not only a singular sagacity in imbibing knowledge by unusual methods, but, for a considerable time before his death, gave surprising evidence of a deep sense of religion. He always shunned the company of wicked boys with the strongest tokens of abhorrence, and took a wonderful delight in attending divine worship, both in public, and in the family. But he was removed at fifteen years of age, after a short illness, in which he strangely signified his expectation of his approaching death. One daughter, Esther, and two sons, died young: of a second Esther, some account was inserted in the Baptist Register, Vol. I. p. 159. She died August 25, 1790, in the eleventh year of her age, and gave the most satisfactory and delightful evidence of her true piety. The like mitigation attended the loss of her elder sister, who was also taken from her affectionate parents that same year, at the age of sixteen, after a lingering illness, wherein she enjoyed very extraordinary consolations. A son, named Benjamin, by the present Mrs.

Francis, was spared for twenty-seven years, who went to America, where he had a pleasing prospect as to temporal circumstances, and was on the point of being married to a very amiable young lady, when he was cut off by the yellow fever, in 1795, at Petersburg, in Norfolk, South Carolina. This was a stroke peculiarly severe: but it may give the reader some idea of the supports his father derived from evangelical religion in the midst of this heavy trial, if we insert an extract from the letter he sent to the lady, with whom his son was about to have formed the closest connection on earth:

“ Though overwhelmed with grief at the loss of a dear and affectionate son, whom I tenderly loved, yet I dare not repine at the disposal of unerring Providence, but am enabled to say, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* Christ is altogether worthy of your entire confidence, chief esteem, and everlasting adoration. May this bitter cup be abundantly mixed with divine consolations; and while you lament the loss of the uncertain stream of temporal felicity, may you drink eternal happiness at the fountain head.”

(To be continued.)

THE DISCIPLINE OF THE PRIMITIVE CHURCHES.

(Concluded from page 92.)

WE cannot enumerate all the particular cases which fall under the cognizance of a Christian church, but shall mention a few which are recorded in the Scriptures for our imitation.

A departure from the faith of the gospel, or any of its leading

doctrines, is an object of Christian discipline.—“I would they were even cut off that trouble you—I have a few things against thee, because thou hast them that hold the doctrine of Balaam—so hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.—A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself.” Gal. v. 12. Rev. ii. 14, 15. Tit. iii. 10.

It is worthy of notice, that the only passage in the New Testament wherein heresy is introduced as an object of discipline, makes no mention of any thing as composing it but what relates to the principles of the party. It may be supposed, that those who were accounted heretics by the apostles were as impure in their lives as they were antichristian in their doctrine, and that they were commonly disturbers of the peace and unity of the churches: but however this might be, neither of these evils are alleged as the reason for which the heretic was to be rejected. All that is mentioned is this: “He is subverted, and sinneth, being condemned of himself.”

He is ‘subverted;’ that is, his professed faith in the gospel is in effect overturned, or rendered void; consequently he requires to be treated as an unbeliever. He is ‘condemned of himself;’ that is, the gospel being a consistent whole, he who rejects some of its leading principles, while he professes to retain others, is certain to fall into self-contradiction; which if clearly pointed out in a ‘first and second admonition,’ and he still persist, he will be compelled obstinately to

shut his eyes against the light, and thus ‘sin’ against the dictates of his own conscience.

It has been asked by persons who disapprove of all church proceedings on account of difference in religious principles, Who is to judge what is heresy? We answer, Those who are to judge what is immorality in dealing with loose characters. To suppose it impossible to judge what heresy is, or to deny that the power of so deciding rests in a Christian church, is to charge the apostolic precept with impertinence. It is true, the judgment of a church may be erroneous, as well as that of an individual; and it becomes them in their decisions to consider that they will all be revised at the great day: but the same may be said of all human judgment, civil or judicial, to which no one is so void of reason as on this account to object.

It has been farther objected, that censuring a person on account of his religious sentiments invades the right of private judgment, is inconsistent with the liberty of the gospel, and contrary to the leading principles on which Protestants have separated from the church of Rome, and Protestant Dissenters from the church of England. The right of private judgment, while we claim no connection with others, is an undoubted right. We may be christians, infidels, or atheists, and none but God has any controul over us: but if we desire the friendship and esteem of good men notwithstanding, or claim admission to a Christian church; or should we be in it already, and claim a right to continue our situation, surely they would not be obliged to comply. If so, our right of pri-

vate judgment must interfere with that of others, whose judgment tells them that there can be no fellowship between light and darkness, or communion between him that believeth and an infidel. If the liberty of the gospel consists in a right of fellowship with Christian churches, whatever be our principles, it will follow not only that unbelievers may claim visible communion with believers; but that no exclusions for immorality can be justified, provided the party insists that his sentiments are in harmony with his practice. There is a great variety of opinion as to what is morality, as well as to what is truth. One loose character believes in polygamy, another in concubinage, and a third can see no harm in fornication, nor even in adultery, provided it be undiscovered.*

If the churches of Rome and England had done nothing more than exclude from their society those characters whom they considered as deviating from the first principles of the gospel, without subjecting them to civil penalties or disabilities, however we might have disputed the truth of their doctrine, we could not justly have objected to their discipline. We should suppose, that the separation of Protestants from the one, and of Protestant dissenters from the other, was for the sake of enjoying a purer church state, wherein they might act up to the laws of Zion's King; and not that they might live as though there were no king in Israel, which is the case where every man does that which is right in his own eyes.

In cases of notorious and complicated wickedness it appears,

* Such was the morality taught by Mr. Hume.

that in the primitive churches immediate exclusion was the consequence. In the case of the incestuous Corinthian, there are no directions given for his being admonished, and excluded only in case of his being incorrigibly impenitent. The apostle determined what should be done—"In the name of the Lord Jesus when ye are gathered together to deliver such a one unto Satan." We cannot but consider it as an error in the discipline of some churches, where persons have been detected of gross and aggravated wickedness, that their exclusion has been suspended, and in many cases omitted, on the ground of their professed repentance. While the evil was a secret, it was persisted in; but when exposed by a public detection, then repentance is brought forward, as it were in arrest of judgment. But can that repentance be genuine which is pleaded for the purpose of warding off the censures of a Christian church? We are persuaded it cannot. The eye of a true penitent will be fixed on the greatness of his sin, and he will be the last to discern, or talk of his repentance for it. So far from pleading it in order to evade censure, he will censure himself, and desire nothing more than that testimony may be borne against his conduct for the honour of Christ.

But allowing that repentance in such cases is sincere, still it is not of such account as to set aside the necessity of exclusion. The end to be answered by this measure is not merely the good of the party, but the 'clearing' of a Christian church from the very appearance of conniving at immorality; and which cannot be accomplished by repentance only. Though Miriam might be

truly sorry for her sin in having spoken against Moses, and though she might be healed of her leprosy, yet "the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days; and after that let her be received in again." Num. xii. 14.

We do not suppose, however, that every notorious fault requires immediate exclusion. The general rule given is—that notorious evils should meet with a public rebuke. "Them that sin, rebuke before all, that others also may fear." 1 Tim. v. 20. But this proceeding does not appear to amount to exclusion; it is rather of the nature of a censure or reprimand, accompanying an admonition. To us it appears, that the circumstances attending a sin ought to determine whether it require immediate exclusion, or not. If these be highly aggravating; if there appear to have been premeditation, intention, and perseverance in the crime, put away from amongst yourselves that wicked person; but if circumstances extenuate, rather than heighten the evil, solemn admonition, accompanied with rebuke, ought to suffice, and no exclusion to follow but in case of incorrigible impenitence.

There are also faults which do not come under the denomination of notorious sins, wherein directions are given for recovering the offenders without any mention being made of exclusion, either immediate or ultimate. There is perhaps in all the churches a description of men whose characters are far from being uniformly circumspect, and yet not sufficiently irregular to warrant their being separated from communion. They are dis-

orderly walkers; busy-bodies in other men's matters, while negligent of their own; in a word, unamiable characters. Now those that are such we are directed to exhort, and charge that they conduct themselves as becometh Christians. If after this they continue disorderly, observe a degree of distance in your conduct towards them; withdraw your intimacy; let them feel the frowns of their brethren: yet be not wholly reserved, but occasionally explain to them the reasons of your conduct, affectionately admonishing them at the same time to repentance and amendment of life. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—For we hear that there are some who walk among you disorderly, working not all, but are busy-bodies. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And if any obey not our word by this epistle, note that man, and have no company with him that he may be ashamed: yet count him not as an enemy, but admonish him as a brother." 2 Thess. iii. 6—15. If churches were to consult only their own reputation, they would often discard such persons at an early period: but where there is reason to hope that the heart is right in the main, great forbearance must be exercised, and long perseverance in endeavouring to recover. How many imperfections were discovered in the conduct of the twelve apostles, while their Lord was with them, and what an

example of forbearance has he left us! One character reclaimed is of greater account and more to the honour of a Christian church, than many discarded.

Finally, A watchful eye upon the state of the church, and of particular members, with a reasonable interposition, may do more towards the preservation of good order than all other things put together. Discourage whisperings, backbitings, and jealousies. Frown on tale bearers, and give no ear to their tales. Nip contentions in the bud. Adjust differences in civil matters among yourselves. Bring together at an early period those in whom misconception and distrust have begun to operate, ere ill opinion ripen into settled dislike. By a frank and timely explanation in the presence of a common friend, that may be healed in an hour, which if permitted to proceed, a series of years cannot eradicate. Be affectionately free with one another. Give tender and faithful hints where it appears to you that one of your brethren is in danger of being drawn aside from the principles or spirit of the gospel. Let all be given, from their first entering into connection with you, to expect them. If any one take offence at such treatment, give him to understand that he who cannot endure a caution or a reproof, is unfit for Christian society; and is in the utmost danger of falling into mischief.

The free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body, than good discipline is to the prosperity of a community.

If it were duly considered how much the general interests of

religion, and even the salvation of men, may be affected by the purity and harmony of Christian churches, we should tremble at the idea of their being interrupted by us. The planting of a church in a neighbourhood where the gospel is preached, and the ordinances of Christ administered in their purity, is a great blessing. It is a temple reared for God, in which he deigns to record his name, to meet with his humble worshippers, and to bless them. We have seen churches of this description, in the midst of a career of spiritual prosperity, edifying one another in love, and gathering souls to the Redeemer's standard, all, in a little time, blasted and ruined by some unhappy event that has thrown them into disorder. One of the members, it may be, has acted unworthily—he is reproved—his relations or particular acquaintances take on his side—discipline is interrupted—the church is divided into parties—hard things are said on both sides—the bond of love is broken—tender minds are grieved, and retire—worship is but thinly attended, and the enjoyment of it is vanished—God's friends mourn in secret, and his enemies triumph, saying 'Aha! so would we have it!' Truly it is a serious thing to occasion the ruin of a church of Christ! "If any man defile the temple of God, him shall God destroy!"

SALVATION BY CHRIST ALONE.

What is all righteousness that men devise?
What, but a sordid bargain for the skies?
And Christ as soon will abdicate his own,
As stoop from heaven to sell the proud a throne,
COWPER.

A FRIEND who is much concerned for the spiritual good of

his fellow-creatures, lately mentioned the name of a poor woman who was much afflicted, and wished me to call on her. I embraced the earliest opportunity of attending to his request, and found her very unwell, apparently in a consumption. After learning, with much pleasure, that though she was poor, she did not really want for any thing that was suitable to her circumstances, I made it my principal object to ascertain the state of her soul. I asked her, whether she supposed that she should recover from her affliction? She told me, that she often feared she should not. I then said, "As you apprehend that you are shortly to enter eternity, and to appear before God, are you ready for so great a change, for so important a summons? Have you a good hope, that you shall meet the coming Judge with joy?"

She replied, "Though I have certainly been a sinner, yet I have not been so bad as others, and I have been constantly endeavouring to make my peace with God."

"Alas!" said I, "if your peace be not already made by him who died for poor sinners, it can never be made. Though you may not have gone so far in sin as some of your neighbours, yet, as a single dose of poison will effectually kill the body, so one unpardoned sin will as certainly and completely ruin the soul. The wages of one sin is death, and if you receive them you are ruined, you perish. There never was, or can be, more than one available sacrifice for sin, and that was long since offered on Mount Calvary. If you have no interest in the atonement of the Son of God, you must be lost eternally. Sin is so horrible, and of so deep a stain, that it can never be removed but by the blood of Jesus. You may as reasonably ex-

pect by lifting up your hand, to reach and grasp the stars of heaven, as to enjoy the mansions of glory by your own exertions. If ever you are saved, it must be most entirely by the rich grace of God in Christ Jesus. There is no other name given under heaven whereby a sinner can be saved. Nor is it in any way possible for you to escape utter ruin if you neglect this great salvation."

I endeavoured to show her in the plainest and most familiar manner, the only way in which a sinner could be just with God; intreated her carefully to peruse the Holy Scriptures; and I especially besought her to lift up her heart without delay to a throne of grace. I assured her, that there was a certainty that God heard and answered prayer, presented through our divine Redeemer, and in reliance on his merits; and that he could effectually enlighten, pardon, justify, and save even "the chief of sinners."

How awful is the consideration, how should it awaken our pity and our zeal, that there are multitudes in our Protestant country where the light of divine truth shines in all its native glory, who are relying for eternal felicity on a foundation, which, in innumerable instances, has been found insufficient to support the human mind; and which in the last sad moment of extremity has often left its possessor

Without one cheerful beam of hope,
Or spark of glimm'ring day;

so that, like the foolish builder mentioned by our Lord in the Gospel, he has found himself, when there was no remedy, completely and everlastingly undone. "Other foundations can no man

lay than that which is laid, Christ Jesus."

If any human being could save himself partially or entirely, then there would be no truth in a multitude of passages of Holy Scripture, which affirm, that salvation is solely to be attributed to the rich, free, and sovereign grace of God.* The assertion of the apostle would be totally false, "Not," says he, "of works, lest any man should boast."

The merit and sufficiency of the creature to gain salvation, is manifestly inconsistent with the divine perfections as they are revealed in the Gospel. Salvation is represented as a glorious display of the incomparable wisdom of Jehovah;† but where is his wisdom in devising a scheme of deliverance for ruined sinners, and accomplishing the mighty work by the ignominious sufferings and death of his beloved Son, if men could have effected it by their own ability? It is said to be a striking illustration of the justice of God;‡ but where is the justice of the Deity, in accepting as sufficient (which he must do if the creature be saved by his own merits) an imperfect righteousness, for the best human righteousness is, without controversy, imperfect, in place of the infinitely perfect righteousness of the Son of God? The sacred writers affirm, that redemption is an amazing proof of the matchless love of the great Parent of the universe;§ but where, or how does his love appear on the ground of human worthiness, but as affording aid to those who had no need

of it, and who were amply able to work out their own salvation? Indeed, the popish doctrine, which too many professed Protestants eagerly cherish and defend, of salvation by human merit, utterly subverts the whole of Christianity, and represents Christ as having died on the cross for no important or desirable purpose. "If," as the apostle strikingly and justly argues, "righteousness come by the works of the law, then is Christ dead in vain."*

"Whosoever will consider," says an excellent writer, "the nature of God, and the relation of a creature, cannot with reason think that eternal life was of itself due from God as a recompense to Adam, had he persisted in a state of innocence; who can think so great a reward due for having performed that which a creature in that relation was obliged to do? Can any man think another obliged to convey an inheritance of a thousand pounds a year upon his payment of a few farthings?†

How ignorant, self-sufficient, and presumptuous, is the language of the poor sinner, who talks of paying the incalculable sum he is indebted to divine justice! How much more rational and scriptural is the sentiment of one of our sweetest poets,

"Pay!—follow Christ, and all is paid,
His death your peace ensures;
Think of the grave where he was laid,
And calm descend to yours."

THE HOLINESS OF THE CHRISTIAN RELIGION.

HOLINESS consists in a separation from sin, devotedness to God, conformity to his will, and

* Such as Rom. iv. 4, 16. Ephes. ii. 8, 9. 2 Tim. i. 9. Rom. xi. 6. Jer. xxxi. 5. Isa. lv. 1, 2, 3. Rev. xxii. 17. 2 Cor. v. 21. Gal. iii. 13. Rom. ix. 15, 16. viii. 30. Acts, xiii. 4, 8. and a multitude of other passages.

† Eph. iii. 10. ‡ Rom. iii. 25, 26.

§ John, iii. 16. 1 John, iv. 10.

* Gal. ii. 21.

† Charnock's Works, vol. iii. p. 6. 8vo. edit.

a readiness to obey his commands. Whatever view we take of the Christian religion, we must have a forcible conviction of its holy nature and tendency. God is holy. The infinite excellencies of his moral perfections cannot be comprehended by finite minds. The seraphim, conscious of their imperfection, if compared with him, veil their faces with their wings, while they celebrate his praises. Isaiah, vi. 3. "He is glorious in holiness." His righteousness, faithfulness, justice, goodness, and love, reflect a lustre upon all the contrivances of his consummate wisdom, and the operations of his almighty power; but it is in the death of his beloved Son, for the redemption of mankind, in which we behold the most astonishing display of his hatred to sin, and love of justice; in union with the exercise of such pity and compassion, as could only proceed from a mind of infinite rectitude and benevolence. Holiness in God is the lustre and glory of all his attributes. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he." Deut. xxxii. 4. In his government of the world there are many things which we cannot comprehend; yet, when his dealings with mankind in general, and with every individual in particular, shall be made known at the last great day, his mercy in their salvation, or his justice in their condemnation, will be universally acknowledged. Whether he pardon or punish, his holiness will shine with distinguished brightness, and the whole rational creation will confess the equity of his procedure.

The religion which comes from

God, and is intended by him to restore our fallen nature to his divine image, must be holy. "Be ye holy; for I am holy." 1 Peter, i. 16. Neither time, nor alteration of circumstances, can weaken the force of this command. It must be equally binding on us Christians, as it was to the Israelites to whom it was first given; yea, the force of it may be said to be greater to us than it was to them, in proportion to the degree in which the holiness of God is more illustriously displayed under the present, than it was under the former dispensation.

Without holiness we can neither walk with God, nor hold communion with him. We should be followers, "*imitators*," of God, as dear children. Religion, considered in its relation to God, is not a transient impression upon the human mind, but an abiding principle of devotion.

The life and character of our Lord Jesus Christ exhibit to our view the holiness and purity of Christianity. "He did no sin, neither was guile found in his mouth." 1 Peter, ii. 22. He sought the glory of his heavenly Father with holy zeal and with unabating ardour. He went about doing good to the bodies and souls of men. His whole conduct manifests the truth of Heb. vii. 26: "He was holy, harmless, undefiled, and separate from sinners." Love to perishing men, and resignation to the Divine will, appeared in every action of his life.

As his disciples, it is our duty to copy his example, and to exemplify in our walk that purity which shone so conspicuously in him. "He that saith he abideth in him, ought himself also so to walk, even as he walked," (1 John, ii. 6,) in an habitual

course of devotedness to God; seeking his glory, in connection with the good of mankind. Love ought to be the predominant principle of the mind. If we feel the passions of hatred, envy, or revenge, opposing in us the benevolence of the gospel, we should look to him who, while he made atonement for the sins of his people by the death of the cross, prayed for his very murderers. We should frequently reflect upon this most stupendous act of mercy, and pray that the same mind may be in us which was in him; the same meek, gentle, loving, and lowly mind; so should we be able to persist in doing good, although we might, on that account, be exercised with the contempt of evil men. Remembering him who bore such contradiction and opposition from sinners, we should neither faint nor be weary in our minds. To render good for evil is the very genius of the gospel, and will best adorn its doctrines and its precepts. To be called by the name of Christ, and not to be holy, is a contradiction of a very serious and awful nature. "Without holiness no man shall see the Lord." Everlasting destruction of both soul and body in hell, will be the portion of all those who live and die destitute of the principles of holiness. For what reason were the followers of ancient heathen philosophers called by the names of their respective leaders, but because they espoused their doctrines, attended to their precepts, and acted according to their maxims. For the same reasons the followers of Jesus Christ were first called Christians; a name which in itself is expressive of holiness. As bearing this name we should consider its dignity

and purity, and aim to discharge the obligations it involves, by a life of persevering obedience to God.

If we contemplate religion as the effect of Divine influence upon the minds of men, we shall have an additional evidence of its holy nature and tendency. Christians are *a holy nation*; set apart by God the Father in eternal and personal election to holiness, as the means of happiness; to be sanctified by the blood and sacrifice of Jesus Christ, and to have principles of holiness implanted in them by the eternal Spirit, that thereby they might be enabled to live unto God, bear his image, and promote his glory.

The genuine effects of the love of God shed abroad in the hearts of his people, must be hatred to sin, as that abominable thing which God's righteous soul hateth. Sin has brought disorder into the moral government of the world, is infinitely opposite to the Divine will, and has exposed the noblest part of this lower creation to everlasting death: its numerous and awful consequences are seen in every direction. The word of God, the history of the world, and an acquaintance with our own hearts, will abundantly convince us of what sin has done; but in proportion as we are convinced of the malignity of sin we shall hate it, and desire to be made holy. By divine influence we are created anew in Christ Jesus; holiness becomes our element and our happiness. A sense of the mercy of God manifested in our redemption by the blood of the cross, must fill our minds with gratitude, and a conviction of the love of Christ will constrain us to walk in all holy obedience to the commands of God. All the doctrines,

promises, and invitations of the gospel are suited to discover to us the evil of sin, and to impress upon our minds a sense of the beauty and excellency of holiness. The ordinances of the gospel have the same tendency. "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. That henceforth we should not serve sin." Romans, vi. 4, 6. The commemoration of the love of Christ in the sacred supper, is highly calculated to inspire our minds with feelings of indignation towards sin, and with love to holiness. The exercise of faith and love have the same effect. Faith worketh by love, and purifieth the heart. See Gal. v. 6, and Acts, xv. 9. The prospect of immortality and eternal life should urge us to conformity to the will of God. "Every man that hath this hope in him, purifieth himself, even as he is pure." 1 John, iii. 3. Sinless perfection is not attainable in this life; yet we may be sure that where there is no real holiness, there can be no true religion. The religion of Jesus Christ is holiness to the Lord.

Dereham.

G.

EARLY RECORDS OF BAPTIST CHURCHES.

Some Account of the Baptist Church at Wantage, Berks.

OF the rise and progress of this church, it is not easy to gain a correct knowledge; as the account given in the church book is extremely confused. It is said

to have had its beginning about 1648; but on what occasion, from what church, or churches, the members came, or of what number they consisted, is not mentioned

Mr Robert Keate was their first stated minister and pastor; and was called to the work from among themselves. He began to preach when about twenty-three years of age. He is said to have suffered much for non-conformity; being imprisoned once, and threatened frequently.*

At first they had no stated place of worship, but used to meet together in private houses; after some time, however, they procured a place at or near Grove, a village about a mile from Wantage.

In 1680, a gentleman, whose name was Styles, made the church a present of 500*l.* to be disposed of as was thought most expedient for the benefit and support of the interest. With part of this money they purchased an estate at Inkpen, in the neighbourhood of Newbury, Berks; the rent of which is appropriated to the use of the minister: and with the remainder they purchased, in 1692, a barn in Grave-street, Wantage, which they converted into a meeting-house, with a small parcel of land adjoining for a burying ground,

In 1696, Mr. John Tull was called to assist Mr. Keate in the administration of the word and ordinance from amongst themselves, by the unanimous consent of the whole church. Mr. Keate dying March 5th, 1709, Mr. T. became sole pastor; and the church appointed Mr. Thos.

* Mr. K. attended the general Assembly in London in 1689, and appears to have been a minister of great respectability. See *Ivimey's Hist.* vol. ii. p. 69, 70.

Lovil, another of their members, to assist him in preaching. Mr. L. died in May 1713, and Mr. T. soon after.

In August, 1713, Mr. William Jones, a member of the church, was called to the ministry, and employed as their minister and pastor. At that time the church was in a very flourishing state, consisting of ninety members; but since that period it appears to have been gradually declining. Mr. J. it is said was a very learned man, and applied himself closely to the study of the longitude; and thereby injured himself in his temporal circumstances, and in his ministerial abilities. As might be expected, the church declined in number, and became dissatisfied; in consequence of which Mr. J. resigned his pastoral office in 1737; and died the following year. From that time to the present, they have been in the habit of frequently changing their ministers; and this perhaps may be considered as a principal cause of that continued declension of the church, and of the melancholy state to which it has been reduced.

After Mr. J.'s decease they were supplied for some time by Mr. Strange, a gentleman recommended to them by the Rev. Mr. Fuller, of Abingdon; but it does not appear that he was ever settled amongst them, nor had they any other than occasional supplies till 1745. About this time Mr. John Beasley, a pupil of Dr. Doddridge's, came on trial, and being approved by the church, was ordained to the pastoral office October the 9th in the same year: Dr. Stennett and Mr. Turner were engaged in the work.—Mr. B. continued with them near ten years, and went from thence to London, where he preached

only occasionally; he died August the 16th, 1795. In 1755, a Mr. Isaac Woodman came on trial; he staid with them two years, but was not ordained.

At Michaelmas, 1757, Mr. Samuel Bowen, an ordained minister at Horsley, in Gloucestershire, was invited, and accepted the invitation. He continued here till his death, which took place in August, 1764. He is said to have been useful in his life, and died remarkably happy.*

The church being again destitute, applied to Mr. Sam. George, who was then at Salisbury: he came first as a probationer, and his ministry being approved, he was ordained in 1765; Mr. Evans, of Bristol, and Mr. Turner, of Abingdon, were the principal ministers engaged.

Mr. G. continued with them but a short time; he had long laboured under a consumptive complaint, and fell a victim to this disorder in 1767.

Wantage was now in a very unsettled state for some years:—sometimes they had ministers on trial, and at other times they were supplied by neighbouring ministers, and by the students from Bristol.

In 1767, Mr. Larwill, and several others were with them: and Mr. Hiller about a year and a quarter in 1768 and 1769, and a

* A remarkable instance of Divine mercy deserves to be recorded, which occurred during Mr B.'s ministry.

Mr Richard Jones, son of the Rev. Mr Jones before-mentioned, a surgeon and apothecary at Coventry, who had been a very profane man, and an avowed deist, came to Wantage in 1760, and requested Mr B. to baptize him, wishing, as he said, to make a public profession of Christ in his native place. After giving a very satisfactory account of his conversion and religious experience, the solemn ordinance was administered to him; he returned to his former situation, and died January 21st, 1762,

Mr. Wills in 1770. In 1771, they were supplied by Mr. Wood, Mr. James Biggs, Mr. Dunscomb, Mr. Rippon, (now Dr. Rippon of London) and Mr. Purdy. In 1772, June the 30th, Mr. J. Biggs came on their invitation from Bristol; and was ordained to the pastoral office, August the 5th, 1773.

Messrs. Hugh, and Caleb Evans, of Bristol, and Mr. Turner, of Abingdon, officiated on the occasion. Mr. B. remained with them upwards of seven years; but discouraged on account of his little success, the great declension of the church, and the improper behaviour of some of the members towards him, he removed from hence to Dublin, in March, 1781.

After Mr. B's removal, the people invited a Mr Love, then of Kingston Lisle, a village about six miles from Wantage, who came for a short time amongst them; and in February, 1782, removed to Carton, in Bedfordshire. Mr. L. afterwards left the Dissenters, entered the Church of England, and became lecturer of St Michael's, Wood-street, London.

The church now applied to Mr. Evans of Bristol to recommend to them a married man; in compliance with this request, he recommended Mr. Thomas Smith who was then a student in the academy. Mr. S. first came to Wantage November 16th, 1782; staid three months; and then returned to Bristol to finish his studies.

At their particular request he returned to them June 5th, 1783, and in compliance with the advice of friends, Mr. S. became ordained July the 11th, 1787: Mr. Dunscomb delivered a discourse on the nature of ordination, and offered up the ordination prayer. Mr. Turner gave the charge, and

Mr. Dore, of London, addressed the people. Mr. S. continued with them till October 1790, and removed from Wantage to London, where he preached occasionally, and afterwards settled at Kingston-Lisle; where he continued to exercise his ministry to the great satisfaction of his people: was much beloved, and died February the 23d, 1812. He was interred in the burying ground belonging to the meeting house, Wantage.

At this time Mr. Enoch Francis being at liberty, who had many years been pastor of the Baptist church at Exeter, they applied to him; and after hearing him some time they unanimously requested him to become their pastor; with which request he complied in December 1790, and continued with them till June, 1794.

They had now various supplies for some months; when inviting Mr. West, of Carlton, he came as a probationer in 1794, and his ministry being approved, he settled as their pastor.

Mr. W. continued with them upwards of sixteen years, and removed to Dublin in Ireland, in June, 1811, where he is comfortable, respectable, and useful.

After Mr. West's removal, the friends invited Mr. Pryce, then at Wellington in Shropshire, who being then moveable, visited Wantage in 1811. Here, however, he did not long continue, but removed to Falmouth, in Cornwall, in 1814, his present situation.

From 1814 to 1816 they had various supplies, principally ministers from the neighbouring churches, and other supplies as they were able to obtain them.

In the spring of 1816, Mr. Jas. Jackson was in Oxfordshire supplying Watlington and Chalgrave,

for some months, but not having any permanent engagement, he was requested to supply Wantage. With this request Mr. J. complied, and his labours obtaining the general approbation, the friends repeated their request.—During his stay at Watlington he paid them several visits: since December last he has been resident amongst them, and has now become their pastor, to which office he was ordained July 9th, 1817.

The Rev. J. Kershaw, of Abingdon, opened the services, by reading the thirty-third chapter of Exodus, and offering solemn prayer.

The Rev. J. Bicheno, of Coat, Oxon, performed the introductory service, asked the usual questions of the church and minister, and received Mr. J.'s confession of faith.

The Rev. William Steadman, D. D. (formerly Mr. J.'s tutor) offered up the ordination prayer, and delivered a very impressive charge from John, v. 35. "He was a burning and a shining light."

The Rev. J. Dyer, of Reading, addressed the people from 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." And the Rev. D. Williams, of Fairford, concluded in prayer.

Met again in the evening, when the Rev. Mr. Davies, of Oakingham, prayed; Rev. Dr. Steadman preached from Phil. i. 12, "The things which happened unto me have fallen out rather unto the furtherance of the gospel;" and the Rev. Mr. Welch, of Newbury, concluded. We have reason to believe that the services of the day were eminently blest to many souls.

ANECDOTES OF PIOUS SEAMEN.

At a meeting held at the City of London Tavern, March 19, 1818, for the purpose of providing a floating Chapel on the river Thames for the use of Sailors, a minister, who was present, related the following anecdotes:—

The first related to *the solicitude for the safety of human lives which a sense of religion, upon the minds of sailors, would promote*.—Sailing from the island of Jersey in a heavy sea, the minister remarked a conversation between the man at the helm and the sailors, whether they should be able to clear the point of the Carbeer rocks, without making another tack; when the captain gave orders that they should put off, in order that they might run no risk. The minister addressing the captain, said, "I am happy to find that we have so careful a commander." The captain replied, "It is necessary I should be very careful, because I have souls on board. I think of my great responsibility; and that should any thing happen through my carelessness, that I should have a great deal to answer for; but should an accident occur after I have taken all the care I can, then I shall not be accountable." He added, "I wish never to forget, Sir, that souls are very valuable." The minister turning to some of his congregation who were upon deck with him, said, "The captain has preached me a powerful sermon; I hope I shall never forget, when I am addressing my fellow-creatures on the concerns of eternity, that I have souls on board."

The next anecdote was to il-

illustrate the advantage of sailing with pious sailors, from the confidence it would inspire in the minds of passengers in the time of danger.—A captain in the west of England distinguished for his decided piety, and for the decorum of his ship's company, had several passengers on board, among whom was a captain in his Majesty's Navy, and his family. A storm coming on, the lady was exceedingly alarmed, when her husband endeavoured to calm her mind by the following address: "You need not be afraid, for captain—— has been to prayer, and the mate is gone to prayer; and I understand that so soon as the sailors can be spared, they are all going to prayer; so that there is no danger of our being lost."

It was understood that this was said seriously, from a persuasion that God would hear and answer the prayer of his servants. It might be certainly expected, that should religious instructions be conveyed to the minds of this class of the community, that many human lives will be saved; as there can be no doubt but many accidents arise from the irreligious spirit and conduct of profane and inebriated sailors.

POPISH PERSECUTION IN ENGLAND.

Extracted from a Work entitled "The History of Popery," in two Vols. by several Gentlemen. Printed in London, 1736.

"THE towns of Agmondesham [Amersham] and Chesham in Buckinghamshire, were very eminent for professors of the Gospel. In the year 1506, one William Tylsworth was burnt in a close in Agmondesham; at which time his only daughter, named Joan (the wife of one John Clark, and a faithful woman),

was, by these worse than barbarous Popish persecutors, who neither regard the laws of God nor nature, compelled, with her own hands, to set fire to her dear father; and her husband; and near forty more were forced to bear faggots, a kind of penance used in those days for such as they suspected of heresy; and many were forced to wear the pictures of faggots in green cloth, or silk, on their sleeves; some for the term of life, some for so many years; and if at any time they left off that badge of heresy, they were to be burnt; and indeed it was almost as bad to keep it on; for such was either the superstition of the people, or the terror of the prelates, that scarce any would, or durst relieve, employ, or deal with those that were so marked.

"Among others of this sort, there was one Thomas Harding, of Chesham, who for ten years together wore this green faggot; but one time in the Easter holidays, while the other people went to church to their idolatrous mass, he retired into the woods, there solitarily to worship the living God in spirit and in truth; when as he was busied in a book of English Prayers, one chanced to spy him, who in haste went to the officers of the town, declaring that he had seen Harding in the woods looking in a book!! The rabble presently run to his house to search for books, and pulled up the very boards of the floor, under which they found certain books of the Holy Scriptures in English. This was enough to convict him of a relapse into heresy; so he was seized and carried before John Langland, bishop of Lincoln, then lying at Woobourn, who quickly condemned him, and he was conveyed back to Chesham, and there burnt to ashes. But when they first kindled the fire, one threw a billet at him that dashed out his brains, which it is supposed was done out of pure zeal, to obtain the forty days' pardon of all sins; there having formerly been a proclamation, that whoever should bring a faggot or stake to the burning of a heretic, should have forty days' pardon: whereupon many ignorant people caused their children to bear faggots on such occasions." Vol. ii. part v. p. 367, 368.

Juvenile Department.

HISTORICAL ESSAYS.

No. VIII.

On the Corruption of Christianity in Britain during the Reign of Henry the Second. A. D. 1154—1170.

WE have already seen, that the success of the Roman pontiffs in the augmentation of their unscriptural power was much influenced by the talents and disposition of the reigning monarch: and it is equally evident, that the happiness or misery of a kingdom, under a system of superstition so notoriously corrupt, materially depended on the conduct of the clergy: such facts could not have escaped the discriminating observation of so able a prince as Henry II. It must, therefore, have been an advantage to him as important as it was singular, that he could arrive at the throne with so little of their officious aid, and commence his government in a tranquillity that, in those rude ages, seldom adorned an incipient reign: the unbounded confidence in his talents greatly contributed to this blessing. In addition to the extraordinary competency of this sovereign, the extensive continental possessions which he brought with him to the crown, forming nearly a third part of France, not a little increased his importance. It might, therefore, have been expected, that the sad consequences of clerical usurpations would for the present cease, because, the ecclesiastics would rather content themselves with recent acquisitions, than hazard the resentment of so powerful a ruler; and this perhaps might have been his happiness, had he not so grossly mistaken the character of the man whom, on the first vacancy, he promoted to the primacy.

The reverence entertained for the Pope, and the proud dignity to

which he had arrived, were illustrated, in the early part of this reign, by the humiliating conduct of the rival sovereigns Henry and Lewis of France, who, meeting his holiness, as he was most falsely called, at the castle of Torci on the Loire, both dismounted and conducted him into the castle, walking on foot by his side, holding each a rein of his horse's bridle: "a spectacle," exclaims one of his votaries, "to God, angels, and men, and such as had never before been exhibited to the world!" a spectacle, the Christian youth will not fail to remark, contemptible in the eyes of the spiritual mind, because the reverse of the conduct of Him by whom kings reign, of whom this dignitary feigned to be the representative; who, uniformly, refused the honour that cometh from men, made himself of no reputation, and humbled himself to death, even the death of the cross, for the good of the church, constantly verifying by his conduct the truth of his declaration, that "his kingdom was not of this world."

It was not uncommon in this age of absurdities for infants to be betrothed to each other in marriage by their interested parents. Thus Margaret of France and young Henry of England were affianced to each other long before they could understand the nature of the contract, and the fortress of Gisons was a part of her dowry. This fortress was committed to the care of the knights templars till the solemnization of the nuptials. Henry, covetous of the dowry, solemnized the nuptials at once, and accordingly got possession of Gisons. This being resented by Lewis, Pope Alexander III. interposed his authority, and allayed the storm of their anger. It is worthy of remark, that this Pope was then residing in France, having been driven from

Rome, by the anti-pope Victor IV: so little did these interested men regard even the semblance of decency and consistency, and so little did they act up even to their false pretences, and so sunk in the darkness of superstition were their votaries, as to allow such monstrous imposition. Though Henry, in this instance, had no great reason to be dissatisfied with the Pope's mediation, yet he might justly dread, that the interference now employed in his favour, would be hereafter as efficacious to his injury, especially as it was his design, if not to curtail clerical power, at least to prevent its encroachment. The death of the aged Archbishop of Canterbury, however, seemed to favour his views, as it afforded him an opportunity of endeavouring to fill that station more to his satisfaction, which was of the utmost consequence, as the matter appeared rapidly hastening to a crisis, whether the King or Primate should be in reality governor.

Thomas à Becket, already raised to the dignity of Chancellor, was the person selected by Henry, contrary to the advice of his friends, for the vacant benefice: one with whom he was familiarly friendly, one to whom he had been particularly kind, and on whose grateful returns he thought he might doubtless calculate. The priests of this period setting a higher value on human than on divine approbation, were ever anxious for popularity, as that alone could ensure their triumph over kingly power. The first act of Becket, after his promotion, showed how indispensable he considered this advantage. He therefore immediately resigned the office of Chancellor, without consulting his benefactor; stating, that it became him to occupy himself solely in the discharge of his spiritual duties. He substituted exemplary abstinence for his former luxury, and wore dirty sackcloth next to his skin, which, pretending to conceal, was the more remarked. He inflicted painful discipline on himself; and daily, on his knees, washed the feet of thirteen beggars, afterwards dismissing them with presents. He

ensured the favour of the monks by his great liberality to their order; and affecting the most extraordinary gravity and sanctity, the very reverse of his late ostentatious habit, his conduct attracted the greater attention.

Having been the confidant of the King, he was well aware of his designs against the clergy, and therefore thought it policy early to convince him, that it was as much his own design to defend and increase the privileges of the priesthood, as it could be Henry's to attack and defend them. He therefore required the Earl of Clare, a most powerful nobleman, to give up the barony of Tunbridge, because it had formerly been annexed to the see of Canterbury, although it had been enjoyed by the Earl's family ever since the Conquest. Nor did he rest here, he presented one of his favourites to a living that did not belong to him, and excommunicated the person in whose gift it was for expelling the individual he placed in it: nor would he absolve the party, till after repeated remonstrances and threats from the King himself.

O who can estimate the sum of human guilt and misery that has arisen from the neglect of scriptural advice and example in ecclesiastical concerns! Spirituality, and consequent simplicity, are the great characteristics of the modern dispensation; hence the offices in the Christian church are few in number, and their nature as far removed as possible from the pomps and vanities of this wicked world; nor are such offices at the disposal of any individual, however great his wealth, extensive his influence, or elevated his rank.

Among the numberless inventions of popery, for which, alas! thousands of hypocritical priests will have to answer in the tremendous day of accounts, was the awful delusion of receiving money from the ignorant, in mitigation or excuse of the penance enjoined as auxiliary to the pardon of their sins; and to such an alarming extent had this infernal practice reached, that Henry calculated the sums thus extorted from his subjects, exceeded the

whole revenues of the state. He therefore appointed an officer to attend the ecclesiastical courts, whose consent should be essential before this pretendedly holy composition should be levied. Indeed it was absolutely necessary that a check should be put to their rapidly increasing impudence and power, for while they became more watchful over the conduct of their flock, in order to enrich themselves, they themselves claimed exemption from the restraints of ordinary laws and civil jurisdiction, (on the ground of their spiritual order,) and fearlessly perpetrated the most notorious crimes. It appeared, that at least one hundred murders had been committed by these men already, during the present reign; and a glaring outrage practised by one of the fraternity in Worcestershire, that roused the indignation of the people, was the signal to the King to attempt some reformation. He summoned the prelates, and taking a general view of existing enormities, put to them this short question, "Whether they were willing to submit to the ancient laws and customs of the kingdom?" they expressed their willingness, "saving their own order;" by which expedient they hoped to appease the King, and more honourably reserve to themselves the liberties; but he perceiving the device indignantly left the meeting, and immediately ordered the primate to deliver up the castles of Eye and Berkham;—a mandate that alarmed every prelate but Becket, who, in all probability, would have obstinately refused to comply but for the interposition of Philip, the Pope's legate, who considered it impolitic to proceed to extremities with so able a prince.

Deservedly anxious effectually to terminate disputes so tiresome and dangerous, Henry resolved to define the clerical privileges, and for that purpose convoked the nobility and bishops at Clarendon, on the 25th January, 1164. The barons espousing the side of the King, it was utterly vain for the prelates to refuse compliance with his propositions; the Constitutions of Clarendon, as they were called, were therefore

enacted. To secure the regard of the clergy to these laws, he required that the bishops should set their seal to them, and promise obedience to them. Becket alone dared to refuse, and it was not till the Grand Prior of the Templars, on his knees, with tears, besought him not to rouse the further indignation of his sovereign, that he would take the oath to observe them.

Henry, the more effectually to bind the clergy, sent these constitutions to Pope Alexander for his confirmation; but he, with the exception of a few inferior articles, condemned and abrogated them.—Becket, delighted with this conduct of the pontiff, heartily repented of his consent, and practised the greatest self-denial and austerity as an atonement, refusing to officiate in his sacred character till he should obtain the Pope's absolution. The King, that he might gain some advantage over his rival, applied that the legantine commission might be transferred to the see of York, and Alexander, anxious to oblige Henry, when the dignity of his office was not infringed, granted the request; but prohibiting the legate from using his commission at all to the prejudice of the Archbishop of Canterbury. This prohibition rendering the commission useless for the purpose for which it was intended, the King resented the affront, returning the commission by the hands that brought it.

Determined on the humiliation of his primate, he was transported beyond the bounds of justice, and preferred claims against him which he had neither reason to expect nor means to satisfy; and the inflexible priest, whose spirit was rather roused than subdued by such measures, secretly withdrew from court, and disguised himself till an opportunity offered of escaping the kingdom, which he found, A. D. 1164, and arrived safely at Gravelines. He was warmly received by the sovereign pontiff, and by those princes who were gratified with every opportunity of obstructing the rising greatness of the English monarch. Becket watchful of every expedient to augment the influence of Rome, now

resigned his see into the hands of the Pope, having just discovered that it was irregular in him to hold it, as he had received it of the King and not of his holiness. The latter, pleased with every acknowledgment of his superiority, accepted it, but immediately re-invested his champion with it, and absolved him from his obligations to keep the engagements forced from him in England. A residence was assigned him in the convent of Pontigny, with flattering resources, where he remained several years.

Henry, well aware of popular superstition, feared the fulminations of Rome, and sought an interview with the Pope, which not being able to obtain, he prohibited all appeals to the pontiff or the archbishop, or the reception of any of their commands; and that he might, as far as possible, evade the effects of their retaliation, he published it treasonable in him who should venture to bring an interdict into the kingdom, and threatened to banish those who should obey it if brought. He suspended the payment of Peter's-pence, and talked of acknowledging the claims of the anti-pope. Becket, on the other hand, whose success depended on his popularity, compared his trial and sufferings to those of Christ, and declared that kings reigned by the authority of the church alone; and resenting the measures of the King, excommunicated his chief ministers, and all who favoured the Constitutions of Clarendon, at the same time absolving all men from their oaths of adherence to them.

The King and the Archbishop were evidently rivals, and by their late conduct had fruitlessly endeavoured to intimidate each other; and as the spiritual weapons had not had the effect of disturbing the internal peace of England, nor the royal resentment humbled the prelate, they were mutually anxious to embrace the first plausible opportunity of an adjustment of their differences: yet it was not surprising that repeated conferences were held, and as repeatedly broken up, as it was difficult to imagine terms that should not be derogatory to the royal honour, nor humiliating to clerical pride. At one of these conferences,

the King of France, who was not a sincere friend of Henry's, was so struck with his arguments and the primate's arrogance, as for a time to withdraw his countenance from the latter. Henry offered to submit his cause to the decision of the French clergy; and addressing Lewis, said: "There have been many kings of England, some of greater, some of less authority than myself; there have also been many archbishops of Canterbury, holy and good men, entitled to every kind of respect; let Becket but act towards me with the same submission which the greatest of his predecessors have paid to the least of mine, and there shall be no controversy between us." The King, however, grew weary of these disputes, and solicitous to relieve his ministers from the sentence of excommunication under which they laboured, and dreading the further vengeance of an interdict on his kingdom, with which he was threatened, finally consented to terms inconsistent with his dignity, and needlessly flattered the primate's vanity, even holding his stirrup, on one occasion, while he mounted his horse.

Becket accordingly returned, evidently elated with his triumph, and immediately evinced that his spirit and designs were unchanged; for meeting the following prelates, who had least espoused his cause, on their way to the King in Normandy, he informed the Archbishop of York that he was suspended, and the Bishops of London and Salisbury that they were excommunicated. He proceeded on his journey in the most ostentatious manner, and his pride was additionally flattered by the shouts and praises of the ignorant multitude, who crowded to witness his arrival, and hail his return. Henry had crowned his son as his successor in Becket's absence, and as this was done without that prelate's aid, he resented the indignity, and began to punish those who had assisted at the ceremony. He had the temerity to communicate with the King of France, whose daughter being betrothed to young Henry, he contended ought to have shared the benefits of the ceremony: which step of the pri-

mate was the more important, from the superstitious opinion that then prevailed, that the royal unction, received at coronation, was essential to the exercise of royal power.

On the arrival of the persecuted prelates in Normandy, they informed the King of Becket's proceedings, and the Archbishop of York having added, that tranquillity could scarcely be expected while Becket lived, Henry gave way to the feelings of the moment, and lamented the want of zeal in his servants, who could endure to see him so long exposed to the ungrateful returns of so haughty a prelate. Reginald Fitz-Urse, William de Traci, Hugh de Moreville, and Richard Brito, gentlemen of the household, mistaking the ebullitions of passion for the wishes of judgment, communicated their thoughts to each other, swore to avenge their prince's wrongs; and, though by different routes, quickly arrived at Saltwoode, near Canterbury, about the same time. Some violent expressions they had uttered at their departure induced a fear of their design, and a messenger was dispatched after them to prevent its perpetration; but their awful purpose was accomplished before the message could reach them. They, on their meeting, hastened to the archiepiscopal palace, and finding the primate slenderly attended, dropt some reproachful and menacing expressions; but he, trusting to the sacredness of his office, proceeded to St. Benedict's church to perform his devotions; thither they followed him, nor did the reverence of his high office, the seriousness of his present engagement, or the sanctity of the place, deter them from actually cleaving his head before the altar; after which they retired unmolested from the tragical scene.

The death of this antichristian prelate was an awful comment upon the text,—“Pride goeth before destruction, and a haughty spirit before a fall.”

The direful consequences of this event, the useful reflections it suggests, and the further review of this memorable reign, we assign as the subject of the next Essay.

H. S. A.

LUTHER'S FESTIVAL

OF THE

Translation of the Scriptures.

For the purpose of engaging in this important labour, Luther had devoted the previous summer to the study of Greek and Hebrew. His skill in German is universally admitted. Versions of a very inferior kind had been published at Nuremberg in the years 1477, 1483, 1490, and at Augsburg in 1518, which were not only ill calculated to attract public notice, but interdicted from being read. The gospels of Matthew and Mark were first published by Luther, then the epistle to the Romans, and the other books in succession, till the whole New Testament was circulated by the month of September. In a letter which Melancthon addressed to the celebrated physician George Sturciad, dated the fifth of May, 1522, he speaks of the whole version being in the hands of the printers. The essential assistance he rendered in completing the work is likewise apparent, for he states, that he had paid particular attention to the different kinds of money mentioned in the New Testament, and had consulted with many learned men that the version might express them with the utmost accuracy. He begs his correspondent to give his opinion, and to consult Mutianus, as being profoundly skilled in the knowledge of Roman antiquities. He entreats him to attend to his application from a regard to the general good, and to do it immediately, because the work was in the press, and printing with great expedition. “I wait your reply,” he adds, “with the utmost anxiety, and I beseech you for faith, love, and kindness' sake, and every other urgent consideration, not to disappoint us.”

The difficulties of the undertaking particularly pressed upon Luther when he proceeded to the translation of the Old Testament, but he persevered with indefatigable zeal. It appears that Melancthon was deeply engaged in revising this important work for his friend two months previous to his return.

The utmost pains were taken to ensure the accuracy of the translation, for a select party of learned men at Wittemberg assembled every day with Luther to revise every sentence; and they have been known to return fourteen successive days to the reconsideration of a single line, or even a word. Each had an appropriate part assigned him according to his peculiar qualification. Luther collated the ancient Latin versions and the Hebrew, Melancthon the Greek original, Cruciger the Chaldee, and other professors the Rabbinical writings. At the request of Luther, Spalatine afforded them every assistance, by sending them specimens from the Elector's collection of gems. The Pentateuch went to press in December, and a second edition of the New Testament appeared at the same time. A version of the Prophets was published in the year 1527, and the other books in succession till the whole laborious task was completed in 1530. He states how much he was indebted to his particular friend, in writing to Spalatine. "I translated not only the gospel of John, but the whole

New Testament in my Patmos, but Melancthon and I have begun to revise the whole, and by the blessing of God it will prove a noble labour, but your assistance is sometimes requisite to suggest apt words and turns of expression. We wish it to be distinguished for simplicity of style." The whole was republished in a new edition in 1534, which was followed by others in 1541 and 1545. The names of Luther's principal coadjutors in this great undertaking ought to be had in everlasting remembrance—Philip Melancthon, Caspar Cruciger, Justus Jonas, John Bugenhagen or Pomeranus, and Matthew Aurogallus: the corrector of the press was George Rorarius.

After completing this translation of the Scriptures into the German language, Bugenhagen annually kept the return of the day on which it was finished, by inviting a select party of friends to his house in order to celebrate so important an achievement. This social meeting was usually designated The Festival of the Translation of the Scriptures.—*Cox's Life of Melancthon*, p. 220—224.

Obituary.

Miss J. D. OFFTY.

It appears from the diary of Miss Jane Deborah Offty, that she was called by divine grace about the year 1783, under the ministry of the Rev. Richard Cecil: the sermon she dates her first lasting impressions from, was founded on Matt. xii. 43, 44. On that occasion she thus writes: "I have reason in particular to bless God for that sermon; it led me to examine the matter over and over again, and to seek that grace which bringeth salvation, and teaches its subject to deny all ungodliness, and to live soberly, righteously, and godly in this present evil world."

From that time to her death, those who knew her best can testify how fully those petitions were answered, and how truly she was enabled to adorn the doctrine of Jesus Christ her Saviour in all things; and though she did not (as many do) enjoy so much of that appropriating faith which leads its possessor to say "He is my beloved and my friend," yet she could always say "Jesus Christ was the chiefest among ten thousand, and altogether lovely." He was the desire of her soul, and her highest ambition was to be found "sitting at the feet of Jesus, clothed and in her right mind."

She was a timid, fearful Christian, as her diary abundantly mani-

feats; but she was not a wavering one: the uniform language of her heart was—"If I perish, it shall be at the feet of Christ." She waited the fulfilment of his promises, and believed against her frame and feelings "That none of those who trust in him shall be confounded." What honour the Lord put upon this determined faith will appear by the closing scene of his dear handmaid.

At the commencement of her long and peculiarly distressing affliction, nothing remarkable appeared, except the patience and resignation with which she met the alarming progress of the disease; never did she mention her sufferings but when asked respecting them. To a friend who said to her "Your sufferings must have been very heavy!" she said, "Not one too many; I have committed my way to the Lord for these thirty years, and he has always chosen what was best for me."

Hitherto she enjoyed but little of his smiles, which constitutes the bliss of heaven. She said one morning, "If it is but light just through the valley, O what a mercy! but if not, what shall I do?" It was observed in answer, she would be equally safe if it was dark all the way: "Yes, (she replied) but I wish it much, for the sake of those who see me die, as well as for my own comfort."

Her frame of mind was a striking comment upon that text—"It is the Lord, let him do what seemeth him good." All who had the painful pleasure of attending the impressive scene, will very long remember how truly she lay as clay in the hand of the heavenly potter: she often said, "I am waiting the pleasure of the Lord concerning me." One time hearing many knocks at the door of a dissipated neighbour, she enquired the cause, and was informed they had a great rout; "Ah! (said she) poor creatures, what will become of them when they come where I am? O what will they do in the swellings of Jordan? The waters will not divide for them: for all their health, I would not change places with them, nor with

any one: I am just as the Lord would have me, and just where he would have me, and that is just where and how I would be." On one occasion she said, "How superior are my accommodations to what my dear Saviour had; I have not only every comfort, but every wish prevented, by the most tender and affectionate solicitude: He had nothing but a manger. Why should I complain of want or distress, of affliction or pain? He told me no less—

'The heirs of salvation
I know from his word,
Through much tribulation
Must follow their Lord.'

O no! after this I will not—my hands were not pierced for him—his were for me."

As her end drew near, her comforts seemed gradually to increase: speaking one morning relative to her "Will," she said—"I have been thinking of his will, which can never be set aside—'Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory.'"

On January 22, she expressed a great deal of uneasiness lest, after all, she should have been deceiving herself, and should not be found on the right foundation; she was asked upon what foundation she would be, and what plea she made use of before God? she eagerly replied—"Jesus Christ to be sure is all I want; he alone can afford me any hope!" She was asked if that was not fleeing to him for refuge? after a short pause she said, "Why yes, it must be, it must be; then I am entitled to strong consolation;" and as to the plea she used before God, she said nothing but mercy would do for her, adding

"Thy mercy my God,
Is the theme of my song,
The joy of my heart,
And the boast of my tongue."

She was then reminded "The Lord taketh pleasure in them that fear him, and in those who hope in his mercy," when she was enabled to lay hold on that consolatory passage, and appointed it for her funeral text.

January 23, she sent for the writer of this, who had but just left the room. On her approach, she embraced her in the most affecting manner, and said "O my dear, I want to tell you how happy I am; I am sure all is well—how I wish you enjoyed what I do; pray do not grieve for me, I am secure for eternity—"

"More happy, but not more secure,
The glorified spirits in heaven."

So delightful and rapturous was her frame throughout this day, that it was feared she would exhaust herself too much, her weakness was so great: she said, "I can never say enough of the mercy afforded; how

'Sweet on his faithfulness to rest,
And trust his firm decrees;
Sweet to be passive in his hand,
And know no will but his.'

And this is what he enables me to do—

'His goodness, how amazing great!
And what a condescending God!'

I want to tell every one the blessedness of having the mind staid upon God.

'This heavenly calm within my breast,
Is the dear pledge of glorious rest.'

Give my Christian love to Messrs. Ivimey, Ralph, and Townsends; tell them to 'cry aloud, and spare not;' and tell saints and sinners the preciousness of an interest in a faithful God: O tell them particularly to warn poor formalists; what should I do now without real religion? O how awful to have the form of godliness, and be destitute of its power! but the foundation of my hope is in a Saviour's blood. 'None but Christ,' said poor Lambert at the stake: 'None but Christ,' said Richard Cecil; and none but Christ says Jane Deborah Offit."

She frequently said, "The fear of death is all taken away."

On January 24 and 25, she was so weak as to be unable to converse; but on recovering from a fainting fit in which it was feared she would die, she said "If I live to be able, I will tell you something

to do you good." The 26th afforded an opportunity, when she requested her neighbours might be called: three of the family attended, when she embraced each of them, nor forgot any one in the house, exhorting all according to their different character, and charged every one to meet her in heaven, and to walk in her steps as far as she had followed the Saviour, for he was a good and a gracious God, and never failed those who ventured on him: she continued—"I have had all that was good for me on earth, and now I am going to the full enjoyment of bliss in heaven, where I shall see the King in his beauty, Mr. Forster too, and Mr. Cecil, and Abraham, Isaac, and Jacob: O who could have thought I should die so happy? what a miracle!

'Jesus can make a dying bed
Feel soft as downy pillows are!'

and how soft are mine! I have been fearing death fifty years, and now all my fears are gone; and one step more will land me where all the ship's company meet

'Who sail'd with the Saviour beneath!'

Oh how I wish you would sing that hymn—Glory, glory!" but no one being able, she sang the first, sixth, and last verses of Hymn 30, Book ii.

"Come we that love the Lord," &c.

repeating most joyfully

'We're marching through Immanuel's
ground,
To fairer worlds on high.'

concluding with,

'I'll praise my Maker while I've breath.'

"O," said she, "I shall soon sing in heaven 'Worthy the Lamb to receive riches, and power, and honour, and glory, and blessing;' and why me, dear Lord? O, why me? Is it possible—what shall I? I shall—his precious blood was shed for me! Jesus Christ is ever flowing, and overflowing; a friend in health and in sickness, in prosperity and adversity, in the hour of death and the day of judgment."

She enjoyed much from meditating on the great and precious promises, particularly the benedictions in Matt. v. John, vi. 37; Rev. xxii. 17, &c. for many times together would she repeat these texts, as well as she was able to articulate, and conclude by saying "The scriptures cannot be broken—O mercy of mercies!

'A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear with thy righteousness on,
My person and offering to bring.' "

She said, Christ was her prophet, her priest, her king, her beloved, and her friend.

On January 27, she said, "I am so bad, so very bad—so heart-sick—but what is that? O to be with Him, (pointing upwards) to see Him—and never, never, never sin any more:" she soon after became delirious; but recovering herself, she broke a long silence by shouting aloud—"Justification—sanctification—glorification—glory, glory!" then laying silent for a while, she said, "O what a mercy to be acquainted with a throne of grace, for when strength and heart fail"—here her power of speech was for a time suspended, and even refused to utter "all is well," which she many times attempted; at length she said very plain, "There is none in all the heavens—there is none in all the earth, I so love, so admire, so adore, as the dear Saviour; and all the preparation I know for death is to feel my need of him: and that I certainly do, for no one knows but myself and the dear Saviour how guilty, how helpless, and how depraved I am; and none but Jesus can save me, and he can save me to the uttermost."

January 29, she was delirious until the evening, when she came to herself, and asked for some part of the family before mentioned; when they came in she exclaimed, "Come and see a poor sinner die in the Lord! He is good to the last; the waters of Jordan are parting, and I am going over dry-shod." She apprehended her countenance might be unpleasant through the violence of convulsions, and begged they

would not be alarmed at it; and putting one of her hands over her face, extended the other to receive them, telling them, it was only the countenance, all was glory within!! adding,

"When you hear my heart-strings break,
How sweet my moments roll;
A mortal paleness on my cheek,
And glory in my soul."

Then with an animation, and sweetness of countenance it is impossible to describe, she would shout,

"Hark! they whisper, angels say,
Sister spirit come away."

"There's the sweetness," she would say, "Sister spirit."

January 29, she said to me, "O, my dear, I am so happy; you never saw me so—I never was so before. Happy, happy, happy! Hallelujah, Hallelujah! Victory, victory, thro' the blood of the Lamb!" She then lay a very long time insensible; but when again collected and able to speak, she said

"Death cannot make our souls afraid,
If God be with us there;"

"Dying is only like walking home." She soon after this went off again, but was once more sensible; and said very distinctly, but with a long pause, "Chained, foe." After this she spoke but once, which was on Friday morning, January 30, in answer to my asking her if she was happy; she replied "Yes, dear!" otherwise she was quite speechless from January 29, until February 1, when her happy spirit took its flight in the fifty-fifth year of her age. She is now, doubtless, as she often expressed it,

"Where she would see, & hear, & know,
All she desir'd and wish'd below."

A funeral sermon was preached at Eagle-street meeting by the Rev. J. Ivimey, her pastor, from Psalm cxlvii. 11.

She was buried in a handsome family vault in the burying-ground of Bloomsbury parish, at the back of the Foundling-hospital; and left, by her Will, a small annual sum to the Rector to keep the tomb constantly in good repair.

Review.

Serious Remarks on the different Representations of Evangelical Doctrine by the professed Friends of the Gospel. By John Ryland, D. D. pp. 38.

It is well known that a difference of opinion exists among ministers of evangelical sentiments, as to the manner in which the unregenerate are to be addressed in the ministry of the Gospel; though they are perfectly agreed respecting the peculiar tenets of Calvinism. Whilst disputes upon the "Modern Question" have been carried on, a third party have made their appearance, who professing to hold the doctrines of grace more clearly, have seemed to deny their practical tendency in the lives of believers. The distinguishing feature of their creed is "Union with Christ." It appeared to us, however, that no evidence of union is required by their system, unless a strong persuasion that so it is might be called by that name. Hence personal sanctification is rendered unnecessary, and obedience to the law of God is not obligatory; men may sin without remorse, believe without evidence, and be saved without holiness; presumption is substituted for faith, and speculation for obedience. There is certainly nothing in this system to prevent men from "turning the grace of God into lasciviousness;" or from sinning that grace may abound. Consequences these that discover the source from whence they flow; and which prove, that whatever high sounding epithets may be affixed to such sentiments, that they are not "doctrines according to godliness."

The pamphlet before us, which is designed to expose these abuses of the doctrines of grace, though written with considerable ability, is not, we fear, sufficiently perspicuous to arrest the progress of Antinomianism in our churches. There are many serious persons who love to hear of a finished salvation, who are incapable of detecting the sophistical inferences which "men of corrupt minds and destitute of the

truth" will draw from such sentiments. These would understand a discourse the design of which was to prove, that the person who does not bring forth "the fruits of righteousness," can have no evidence of either his calling or election being sure; and that those whose faith does not purify the heart, are not believers but hypocrites; nor such as are made free by the Son of God; but those who, while they boast of liberty, are the subjects of bondage and the slaves of sin. We can only give a few extracts from this sensible pamphlet.

"Truth is ever consistent with itself: but error must needs be otherwise.— Thus, it is a mode of expression nowhere countenanced in Scripture, to say, 'That our sins are forgiven before they are committed;' yet the same persons are fond of affirming, 'That all sins are forgiven, whether past, present, or to come,' who, nevertheless, strongly imply, that 'no sin can be committed by any one after he is a believer.' For surely, if the believer, as they also affirm, has nothing to do with the law, in any form or sense whatever, it must be impossible that he should have any sin to be forgiven."

We recommend to the notice of our readers the following description of the absurdities which those embrace, who object to the law of God as the rule of life to believers.

"As no one can be properly aware of his need of Christ, or of his obligations to him, unless he understands what is the duty required of man, and what is to be considered as sin; so, if even true Christians have defective or erroneous ideas of the law, they must have also a very defective and imperfect sense of the riches of pardoning mercy."

"The less I see of the evil of sin, the less shall I admire the grace of God in the pardon of sin, or the efficacy of the blood of Christ in rendering its pardon consistent with the divine perfections. It is, therefore, indispensably necessary, that ministers should preach the Law, in subserviency to the Gospel; nor can any man give a just representation of the gospel, unless he faithfully explains the extent, spirituality, and righteous seve-

city of the divine law; and demonstrates its equity and excellence. If the law was not holy, just, and good, how came it to pass, that the incarnate Son of God delighted to obey it? If even its penal sanction was not too righteous to be abated, the infliction of the curse on the surety, whose dignity and excellence were superlatively great, must have been far more shocking than its falling on the original offenders.

"If any one should imagine that the law of God demands less of men, in consequence of the fall, and the present depravity of mankind, then there is so much the less sin to be charged upon them, and so much the less to be atoned for and forgiven; and, consequently, our obligations to Christ and to free grace are proportionably the less."

We wish the worthy author would take up his pen again, and make a more *direct attack* upon those who preach the doctrine of imputed sanctification; and others of a similar tendency. He may be the honoured instrument of doing much good to those "who are not yet entangled fast in the toils of error."

Reflections on the primary Causes of the Rise and Fall of the Roman Empire, &c. pp. 64, 12mo. Williams.

A SERIOUS pamphlet, written by a man of good sense, and extensive information, who appears to be well affected towards the Christian religion.

Antibiblion, or the Papal Tocsin. Price Four-pence, or 25 Copies for Six Shillings.

No. I. contains news from Rome and Poland; with a correct Latin copy and translation of the present Pope's first bull against Bible Societies, and notes by Scrutator.

No. II. A free exposure of the sophistry by which the Pope's first bull is defended, with further proofs of Papal intolerance.

No. III. Another bull, or Papal brief, against Bible Societies, addressed to the Archbishop of Mohileff, the 3d of September, 1816, with notes and observations.

No. IV. Further notes and observations on the bull of September 3, 1816, and an edict of the Hungarian Government, in unison with the Pope's two bulls.

No. V. Protestant Resolutions on the Roman Catholic claims; with three letters by Melancthon; and Luther's letters to Wm. Wilberforce, Esq. M. P.

No. VI. Roman Catholic principles, exemplified in the republication and solemn sanction of the persecuting Bible-annotations, originally printed by Queen Mary's priests, at Rheims; three more letters by Melancthon; and new proofs of Papal folly and violence.

No. VII. A further account of the Roman Catholic Bible, published last year at Dublin, by Coyne, Parliament-street, under the express sanction of the Titular Archbishop; Dr. Troy's declaration of the disapproval of the notes in the Rhemish Testament, with Mr. Coyne's letter in reply, &c.

We think that all true Protestants must feel much obliged to the editor for these little pamphlets, in which many important facts are clearly stated, and several official documents from Rome are placed in their proper light. We concur with him generally in the reasonings which he has built on these facts and documents; though we can by no means agree with Fabricius, when speaking of Dissenters, and their separation from the Church of England: page 108, he says, "To that pure church do they owe the liberty they enjoy." Their obligations to the state are very considerable, and always readily acknowledged; but their obligations to the episcopal church, as by law established, are not quite so clear.

Scripture Portraits; or, Biographical Memoirs of the most distinguished Characters in the Old Testament, &c. By the Rev. Robert Stevenson, of Castle Hedingham. 2 vols. 12mo. 1817.

WHATEVER is at once designed and adapted to promote a more diligent attention to the Holy Scriptures, must be entitled to our warmest commendation. We wish all our juvenile readers to know by experience, that the Bible is the most entertaining, as well as the most useful book, that is now in circulation.

In this work the author makes no pretensions to critical disquisition, profound research, or elaborate argumentation. The title-page announces, that it is "adapted to juvenile readers."

Many of these short pieces are far from being finished *portraits*, some of them can scarcely be called *sketches*; and some of them, perhaps, the critic would not allow to be complete *outlines*. We consider, however, that Mr. Stevenson may justly claim much more than the praise of good intention. He has written a work, (and he intimates an intention to do more,) which will allure many a youthful mind, we trust, to a happy acquaintance with the oracles of truth and wisdom. The sentiments are decidedly evangelical, while "the author flatters himself that it will not be discovered from any internal evidence to what denomination of professing Christians he belongs." The style is neat throughout, often elegant, but not too refined; and the addresses to young persons appear to proceed from the heart of the writer—free and familiar, breathing warm and affectionate concern for their present and everlasting welfare. The poetical mottoes are very appropriate, instructive, and judiciously employed. We can promise our young friends, that they will find in this work a garland of beauteous flowers—a basket of the richest fruits—a string of pearls of inestimable value.

The following specimens of the author's manner may suffice:

"Had an Egyptian Princess so much compassion as to say, concerning a poor little outcast, 'Take this child, and nurse it for me.' Surely, then, young people of both sexes should consider how many poor, forlorn, uneducated children there are, who are born for immortality, whose parents cannot give them instruction, and are not at all sensible of its infinite importance. Let them regard these interesting young creatures, who are perishing daily for lack of knowledge, and listen to the voice of God, who says, 'Take these children, and bring them up for me.' The institution of *Sunday Schools* will afford the most ample field for such benevolent exertions; and they may hope that many of them will rise

up and call them blessed."—No. 50. *The Birth of Moses*. Vol. I. p. 176.

"In the early part of his reign, Solomon showed the most filial duty and respect for his royal mother; for, upon her coming into the court where he was, he immediately rises from his chair of state, and meets her, and bows to her, and sets her on his right hand. This is a most pleasing picture of filial respect; for with all his royalty, he did not forget that he was a son. Let young persons, from this instance, be ambitious of shewing those attentions to their parents which love and duty call for; more especially if those parents have been earnestly solicitous concerning their best interests, and have shewn them, both by precept and example, the way to peace, comfort, and usefulness here, and glory hereafter."—Vol. II. p. 80.

We are glad to learn from the concluding pages, that the worthy author intends to delineate the principal characters of the New Testament also, and to review the parables, the miracles, and the prophecies of the New Testament, in four additional volumes. "And should he even be interrupted in the progress of his plan, and the directing rod fall from his hand by the arrest of a messenger who will admit of no refusal; he will not have reason for regret, if, from contemplating these illustrious characters in this lower world, he should be introduced to a personal acquaintance with them in the regions of immortality." Vol. II. page 271.

LITERARY INTELLIGENCE.

Just Published,

A Third Edition of a Collection of Hymns, designed as a New Supplement to Dr. Watts's Psalms and Hymns. By the Rev. James Upton.—It has been strongly recommended to J. U. to omit the intended Appendix, and print the third Edition without any Addition, as it would be attended with considerable inconvenience, where they have been introduced.

A Reply to the Rev. J. Kinghorn; being a further Vindication of the Practice of Free Communion. By the Rev. Robert Hall, A. M.

The second Edition of Dr. Ryland's *Memoirs of the late Rev. A. Fuller*.

Missionary Retrospect and Foreign Intelligence.

ADDRESS TO THE PUBLIC

FROM THE

Committee of the Baptist Missionary Society.

THE Committee of the Baptist Missionary Society feel it incumbent on them to acquaint their numerous friends with the present low state of the Society's funds. The balance now in hand is somewhat more than £3000; but some bills, drawn by our Serampore brethren, nearly to the same amount, fall due the beginning of next month; and when these are discharged, the Treasurer will have but very few pounds in his hands. It is well known, that the Society possesses no funded property whatever; but relies, under God, for its support, on the continued liberality of the Christian public. The Committee gratefully acknowledge the kind support which has hitherto been afforded them, and earnestly hope their friends, in all parts of the kingdom, will exert themselves to render prompt and efficient aid.

JOHN RYLAND, *Secretary.*

March 19, 1818.

FOREIGN MISSION SCHOOL.

AMERICA.

THE Congregational Board of Missions in the United States, have lately established a *Foreign Mission School* for the purpose of educating Heathen youth, so as to prepare them to act either as Missionaries, School-masters, Interpreters, Physicians, or Surgeons, among Heathen nations; and to communicate such information as shall tend to promote Christianity and civilization. It appears, that twelve youths are already receiving instruction in this seminary, among whom are several from the Sandwich Islands, into which, there is good reason to hope, a way will thus be opened for the introduction of the gospel. Obookiah, one of these young men, is a native of Owhyhee, and arrived in America in the year 1809, having embarked as a sailor in a trading vessel belonging to Newhaven, which touched at his native island. His parents and an infant brother were slain in one of those murderous conflicts which are frequent on those

islands. Soon after his arrival in Newhaven, he was found one evening, at the door of one of the colleges, weeping; on being asked the cause, he replied, that nobody gave him learning. This circumstance having attracted the attention of some of the students, and a few other pious friends, arrangements were made for his instruction, and his progress was very pleasing and satisfactory. He received and understood the truths of the gospel with wonderful avidity and correctness; and it is hoped, that the many prayers which have been offered for his conversion have been graciously answered. In the autumn of 1814, he was taken under the care of the North Consociation of Litchfield county, and pursued his studies under their direction. The evidences of his Christian character continued to brighten. He was constant in reading the scriptures, and occasionally prayed and spoke in social religious meetings with acceptance. His progress in the various studies to which his attention was directed, was satisfactory; and, by his own exertions, without any regular instructor, he acquired considerable knowledge of the Hebrew, and translated portions of the Hebrew Bible into his own language: manifesting a taste for the Hebrew language, and much pleasure in studying it. He discovered an increasing anxiety for the salvation of his countrymen; always mentioning their case in his prayers, and requesting his Christian friends to pray for them. It seemed to be his sole object, to be qualified to return and declare to them the unsearchable riches of Christ.

This interesting young man is about twenty-two years of age. He has been baptized; and gave, when examined on that occasion, a highly satisfactory account of the state of his mind. He was admitted into the Foreign Mission School on the 1st of May, 1817, and the Visiting Committee state, that "His conduct and conversation have been such as become the gospel. He appears to grow in grace, and more and more to evince the reality of his new birth. He has been chiefly studying Latin the last summer; and has made as good proficiency as youths of our own country ordinarily do."

Of Hopoo, another native of Owhy-

hee, an equally interesting account is given, which we would gladly transcribe, did our limits permit. He has also been baptized, "and shines eminently as a Christian; ardently longing for the time, when it shall be thought his duty to return to his countrymen with the message of Jesus."

Surely these may be regarded as pleasing indications, that the set time to favour these far distant isles with the tidings of love and mercy is at hand!

WEST INDIA REGULATIONS.

SABBATH-BREAKING.

SOME gentlemen in the metropolis have lately united for the purpose of considering "the expediency of adopting measures to prevent the increasing and injurious profanation of the Lord's-day." They have had encouraging communications with several Magistrates, some eminent Members of Parliament, and the principal Secretary of State for the Home Department; and propose to introduce a Bill into Parliament in aid of their object. Every true friend to his country will desire that success may attend such efforts as these; but, however prevalent the evil may be at home, most of our readers know it is much worse in our possessions abroad. Few, however, would believe that a British Governor could make *Sabbath-breaking* a matter of express appointment, and thus frame mischief by a law! Such, however, is the painful fact. The following proclamation appeared in the *Berbice Gazette* of Nov. 26, 1817: "We do enact, by these presents, That from and after the publication of these, every proprietor, attorney, manager, or other person having charge of slaves in this colony, shall allow to such negroes and other slaves the following holydays and dancing days, namely:

"At *Christmas*, from eight o'clock of the evening of the 24th of December, till the same hour of the evening of the 26th of December following.

"At *Easter*, from eight o'clock of the evening of the Saturday succeeding Good Friday, till eight o'clock of the evening of the Monday following.

"At *Whitsuntide*, from eight o'clock of the evening preceding Whit Monday, until twelve o'clock of Sunday night, the dancing then to cease. Whit Monday to be also considered a holyday, but not a dancing day.

"And that no ignorance may be pretended, these presents shall be printed, published, and sent round to every estate within this colony."

It is curious to remark, that the same Governor issued a proclamation in 1811, in Demerara, to prevent negroes from meeting for religious worship. On the dancing Sundays, the town and the estates are nothing but scenes of riot, noise, and intoxication; and the whip is frequently going, more just after the holydays, than at any other time.

See Philanthropic Gazette for March 4.

SCHOOLS IN INDIA.

To the Editors of the Baptist Magazine.

It must, perhaps, be generally allowed, that "the Hints relative to Native Schools in India," published by our brethren at Serampore, and abridged by order of the Baptist Missionary Society,* cannot be too widely circulated. Yet, as no one has hitherto called the attention of your readers to this subject, permit me to offer a few remarks on its most solemn and affecting claims.

From that region to which the eye of our commiseration has been so long directed, and from that most interesting class of its immense population, over which our tenderest compassion weeps, we are awakened by a fresh cry of intellectual and spiritual necessity. Children are calling *now* from that dark land of idols, and pleading for deliverance from the demon of superstition, whose withering influence is on their bud of life. We have this cry, too, uttered in the language of those men, whose words not only teach us how to feel, but whose lives instruct us how to labour.

In the pamphlet before us, we have a plan of practical benevolence already proved to be more than speculative, and capable of the most extensive operation. We are at once convinced by the argument, that native schools in India would be an unspeakable advantage, and presented with the experiment. *Thirty* of these schools are at this moment supported by the matchless zeal of our brethren, and *three thousand children* taught.

The scriptures translating into thirty-six eastern languages, will, indeed, ultimately present the light of life to

* This pamphlet may be obtained from any member of the committee.

considerably more than one half of our race, who are sitting in darkness, and in the region of the shadow of death: but if the veil of ignorance should be allowed to intercept the ray, this word of the Lord to the bewildered heathen eye would be darkness and not light. Our brethren say, "That scarcely one man in a hundred will be found, who can read a common letter;" and add, "Thus with a regular and copious language of their own, nearly all who are ignorant of the Sungskrit language, (which is not understood by one in ten thousand throughout India,) are in a state of ignorance, not greatly exceeded by that of those savage hordes who have no written language; while numerous causes combine to sink them below most savage nations in vice and immorality."

The extensive establishment of these schools, therefore, is required to give effect to the other labours of the Mission, and would be sapping idolatry at the foundation, by illuminating the benighted millions of Asia in the infancy of their existence. It appears from these hints, that 15*l.* per annum would defray the whole expense of a school which educates forty children; and if we consider, that not only this number of immortals will become acquainted with Christianity, and the rudiments of history and science; but that the information thus received must be diffused amidst so vast a population, we are struck with the immense result of so apparently small a benefit.

Our missionaries engage, that any friend, or any number of friends united, who may be pleased to patronise a native school, shall have it supported in their names, and an account of the pupils sent them from year to year. It is to be hoped, therefore, that some individuals, and many of our churches, will have their schools in Bengal. There are those who have already adopted the determination, and it is an object which I would warmly recommend to the young, who compose so large a part of our congregations in this enlightened land. Even the children of a British Sunday School should be instructed to cast a mite into the treasures collected for the children of the Heathen world. Still it must be remembered, that these establishments must be maintained without any sacrifice of the contributions which flow in the original channel, and which, if it were possible, should produce an ample supply.

Having touched on the subject of contributions, I would here express my grief, that so little is done for the Mission

amongst ourselves. Its expenditure is about 20,000*l.* per ann. Of this sum, less than 10,000*l.* was contributed throughout the United Kingdom in the year ending September 30, 1816. Thus a few individuals, who do the work, contribute also to the expense of it, more than the whole sum collected in Great Britain.

Some of our churches have had annual collections from the commencement of the Mission; but they are very few. I fear there are others who have never had either a collection or a subscriber! Whoever will be at the pains to examine the Periodical Accounts will see, that while there are various Auxiliary Societies, and many subscribers of one guinea a year, there are many churches without regular collections.

If our brethren in India devote their all to this good work; if they employ every means in aid of it, each making the cause his own; why should not an opportunity be annually afforded to the poor, and others among us, who cannot subscribe, or do not belong to Auxiliary Societies, to contribute their slender portion? If the five hundred churches which are in the kingdom collected on an average but 10*l.* each, it would give 5,000*l.* annually to the funds of the Society.

I would gladly avoid reflections that may wound the feelings of an individual, or of a society; but too much remains unattempted to admit of silence. The ministers have neglected to urge, or the people have failed to listen; and, perhaps, both evils are to be acknowledged. Our lamented brother Fuller laboured more than twenty years, and was worn out in the service of the Mission; and allowing that he has no successor of equal talent and influence, should we not aim, by a zealous co-operation, to supply his lack of service? The cause should be as dear to us as it was to him, or as it is to any who survive him, in India, or in Britain.

Let us labour, then, to impress all with whom we are connected, or over whom we have any influence, to consider the patronage of the Mission an *individual* duty, to think of it as of their *own* mission, and not as the mission of a few.

Time is rapidly wasting, souls are perishing, and soon shall we be called to give an account of our stewardship. That those of us who are professing to live in the expectation of that final audit may do it with joy, and not with grief, is the prayer of

Yours,

BARNARD.

Domestic Religious Intelligence.

NEW CHURCHES.

EVERY developement of the plan which is intended to be adopted for carrying into effect the project for building new churches, must be interesting to our readers. The official documents, however, do not contain any information as to the number of persons who *actually attend* the parish churches; nor how many more might be accommodated, if they were so disposed; but merely the gross number of the population, and the relative capacity of the churches to contain them. The difference between these is not so great as we had supposed. The number of the population being 9,940,391; and the number of persons they contain being 4,770,976; consequently, nearly one half of the population might, if they chose to attend the churches, find sitting-room. Now, if it be considered, that there are but few parishes which do not contain a dissenting place of worship, and that very many have two or three, and some larger parishes a still greater number; and when it is recollected how numerous most of these are attended; it would really seem that most of our population are already provided with places for the worship of God; and are supplied with teachers recognized as competent religious instructors by the laws of the land. A popular writer has remarked, on the silence observed respecting the dissenting places of worship, "But in building more places of worship, we must not shut our eyes to the glaring fact, that there is, and always will be, a considerable number of Dissenters, for whom no church-room need be provided." And he might have added, "Among whose ministers will be found none who are non-resident, and none who possess *sinécures*!" We feel a little anxious to know, as the Legislature has entirely omitted the mention of their places of worship, whether it is intended to leave them out also in the expenses which will attend the erection of new churches, and the consequent means for supporting more clergymen? It will be indeed "hard measure," (as good Bishop Hall called the treatment he received from the Presbyterians,) should the Dissenters, in addition to building their own places of worship, and sup-

porting their own ministers, and paying equal proportions with their neighbours who attend the churches, towards the poor and church rates; should they be also required to pay additional rates towards a measure, which, with the exception of some large towns, appears to them to be unnecessary. If, however, Churchmen wish to have new churches, and will imitate the Dissenters by paying for them and the ministers themselves, the Dissenters will have no cause to complain; but will rejoice that the example they have so long set before the nation begins at last to be imitated.

1. *An Account of Benefices and Population, Churches, Chapels, and their capacity, number, and condition of Glebe-Houses, and income of all Benefices not exceeding £150. per annum.*

| | |
|--|-------------|
| Number of Benefices | 10,421 |
| Population | 9,940,391 |
| Churches of the | |
| Establishment.... | 10,192 |
| Chapels | 1,55—11,743 |
| Number of persons they contain | 4,770,975 |
| Glebe-houses fit for residence | 5,417 |
| Benefices which have no | |
| Glebe-houses..... | 2,626 |
| Glebe-houses not fit for residence | 2,185 |
| Living not exceeding £10.. | 12 |
| _____ | 20.. 45 |
| _____ | 50.. 119 |
| _____ | 40.. 248 |
| _____ | 50.. 314 |
| _____ | 60.. 314 |
| _____ | 70.. 301 |
| _____ | 80.. 278 |
| _____ | 90.. 251 |
| _____ | 100.. 594 |
| _____ | 110.. 250 |
| _____ | 120.. 289 |
| _____ | 130.. 254 |
| _____ | 140.. 217 |
| _____ | 150.. 219 |
| Total number of Benefices not exceeding £150 | 3,503 |
| Number of Livings, the value of which are not specified, being returned as Appropriations, or Appropriations..... | 27 |
| Sinécures | 38 |
| Number of Livings not included in the preceding classes, and therefore presumed to exceed the value of 150l. yearly..... | 5,995 |

2. *On the insufficiency of Churches.*

An Abstract of the Totals of Parishes containing a Population of above 2,000, of which the Churches will not contain one half:

Population 4,659,786

Number of persons the churches and chapels will contain.... 949,222

Excess of population above the capacity of churches and chapels 3,710,564

An Abstract of the Totals of Parishes of above 4,000 Inhabitants, of which the Churches will not contain a quarter;

Population..... 2,947,698

Number of persons the churches and chapels will contain ... 419,193

Excess of population above the capacity of churches and chapels..... 2,528,505

We have only to add, that in our opinion some measures should be adopted, to give general information to the public, as to the number of places of worship registered under the Act of Toleration, whether belonging to Presbyterians, Independents, Baptists, Quakers, Methodists, &c. Also of the number of persons they will contain; the number usually attending public worship, &c. The Societies for protecting the civil rights of Dissenters might in a short time be able to ascertain this without much difficulty or expense.

STEPNEY

ACADEMICAL INSTITUTION.

THE annual meeting of the subscribers and friends to this Institution was held January 13, 1818, at the King's Head, in the Poultry, London. The Rev. William Newman, D.D. President, in the chair. The Committee reported, that, during the first year, six students had been received on the foundation of the Society: three of whom had been placed in the academy at Stepney; one with the Rev. Joseph Kinghorn, of Norwich; and two with the Rev. Mr. Anderson, of Dunstable. That five students having completed the term of their education at Stepney, had left the academy. Mr. Samuel Brown, who had been lately ordained at Loughton, Essex; Mr. Wm. Pepper, who is supplying, with a view to a settlement, at Melbourn, near Cambridge; Mr. Josiah Wilson, who had accepted an invitation from a new Society of Baptists in Dublin; Mr. Thos. Keen, who is supplying a congregation at Newry, in Ireland, under the patronage of the Baptist Irish Society; and

Mr. Cramp, who is preaching in Dean street, Southwark, with a view to the pastoral office.

That at present seventeen students, (twelve at Stepney, and five in the country,) are supported by the funds of this Society.

Unanimous and cordial thanks were voted to all in the management of the Institution, and to all who had, by donations of money and books, contributed towards its benefit.

Joseph Gutteridge, Esq. was re-elected Treasurer; and the Rev. Thomas Thomas, Secretary; and a Committee appointed for the ensuing year.

Extracts from letters of several ministers, educated by this Society, now settled over congregations in the country, were read, from which the actual and happy results of the exertions of the Society, through the blessing of God on the labours of those whom it has patronized, appeared; and which, together with the Reports of the tutors, of the good conduct and improvement of the students under their care, afforded great satisfaction to all present, and furnished a fresh stimulus for continued and unceasing exertions in the support of an Institution, which has so evidently obtained the approbation of heaven.

As a balance of upwards of £300 is due to the Treasurer, as appears at the audit of accounts for the past year, the ministers and friends of the Society present, were particularly requested to use their influence, both in town and country, to obtain donations and subscriptions in aid of its funds.

Since the last annual meeting, donations of books have been received from several friends, and are hereby thankfully acknowledged:

By Mr. Napier—Brown's Prize Essay on the Being of God.

By Mr. Allen—His Translation of Outram on Sacrifices.

By Mr. Jacob Philips—More's Theological Works, and many other articles, some of which are highly valuable.

By Daniel Lister, Esq.—Innes's Sketch of Human Nature.

By the Rev. George Ford—Dr. Owen's Death of Death.

Messrs. Wilson, Keen, and Pepper, on leaving the academy, presented several volumes, by Dr. Campbell, of Aberdeen, handsomely bound.

D. R. Munn, Esq. of Walbrook, has sent for our museum a rattle-snake, late in the collection of Joseph Fox, Esq.

To R. H. Marten, Esq. we are under great obligations, for his zeal in supplying us with specimens in Mineralogy.

To R. R. Broad, Esq. of Falmouth,

the Committee presents grateful acknowledgments for the several presents of Cornish Minerals which he has kindly communicated.

We are greatly indebted to George Creed, Esq. of Mile-End road, for the printed "Copy of a deed conveying certain Estates in Trust, for the benefit of five Academies among Protestant Dissenters, namely, the Academies at Hoxton, Hoxton, Hackney, Stepney, and Bristol."

We have received from Mrs. Brackett (widow of the late Rev. Mr. Brackett), a Letter in the hand writing of Dr. Watts, addressed to the Rev. Mr. Arthur, the first pastor of the Baptist church at Waltham Abbey. It is dated, Newington, September 9, 1734.

Other friends, it is hoped, will promote the benefit of the Institution in the same way.

* * Since the meeting, a handsome portrait of the Rev. Mr. Anderson, one of the first pastors of the church in Grafton-street, has been presented by Thomas Millwood, Esq. of Portsea.

BRITISH AND FOREIGN SCHOOL SOCIETY.

ON Thursday, January 22, a numerous and respectable meeting was held at the City of London Tavern, his Royal Highness the Duke of Sussex in the chair, for the purpose of forming an Auxiliary School Society, in aid of the British and Foreign School Society, for the north-east district of the Metropolis, including Hackney. At this meeting, which was numerously attended, Mr. William Allen, of the Society of Friends, stated, that the most gratifying information of the success of the system was frequently arriving from various parts of Great Britain; and particularly that in many places its introduction had been attended with an evident improvement among the children of the poor, in the observance of good order and attendance on divine worship on Sundays; that the system had also made considerable progress in Ireland, and that no other plan was calculated for that country; that this, not interfering with the religious opinions of the parents, met with great support from the Roman Catholics; and its utility was so manifest that the Society in Dublin had been assisted by a Parliamentary grant of several thousand pounds. The system had been introduced into France; first among the Protestants: among the poorer classes of whom education had been

more neglected than even among the Catholics. They had established schools at Montpellier, Toulouse, Montauban, Bourdeaux, and other places; and the Catholics, alarmed at the progress of the Protestants, yet knowing that education was not to be stopped, were about raising a rival institution. The system had been introduced even into Spain, and several schools were established at Madrid. Mr. Allen added, the cause was proceeding in other parts of the continent of Europe, in the East and West Indies, particularly in the island of Hayti, under the patronage of Christophe, in the United States of America, and in Africa.

Mr Allen further stated, that the cause of religious liberty had been espoused by the benevolent part of the Church of England, and has distinguished the House of Brunswick, now on the throne. That this Society owed much to the patronage of the King, who as long as he was able to attend to business, had regularly sent one of his pages with a subscription of 100*l.* a-year; and that great zeal in the cause and anxiety for its success had been displayed by the Dukes of Kent and Sussex.

The Bishop of Norwich said, it was not now a question of doubtful disputation, whether education be or be not conducive to order or good morals in society. No man was now so bereft of his senses as to make the subject a matter of argument. Well had the Legislature of Pennsylvania some years ago laid down the wholesome maxim, that it was far better to prevent crimes than to punish them, and that to inform and reform the infant race was better than to punish and exterminate it. They had a fine practical example of the success of so benevolent a plan in the state presented by a body of their fellow Christians, one of the most distinguished of whom had that day addressed them (Mr William Allen, of the Society of Friends). That body, by educating their youth, had done more to reform the morals of mankind than all the governments on earth had done by gibbets and racks. It had been asserted, and not without reason, that no government had a legal right to inflict capital punishment upon its subjects, until it had taken the proper pains to instruct the lower ranks in the nature of their duties. They had been well referred to the case of Scotland. Fielding, who had so many years efficiently presided at the Bow-Street Office, had once told a friend of his (the Bishop's), that in the course of a very long period, he never had brought before him, in his magisterial capacity, more than six Scotchmen.

Such was the state of education in that country, that proper subordination was infused into the minds of the people, and such would be always found the result of an universal system of education.—An allusion had been made to the National System of Education, which was confined to those of the Established Church. In looking at the Institution, and at the British and Foreign one, he would not scruple this day, in the face of the public, to avow his decided preference to the latter.—and to assert its better claim to the appellation of National than the one which had it, however meritorious were its objects. He begged to be unequivocally understood as appreciating the merits of the National system, and of being ready to do all in his power to promote it; but at the same time he would not conceal his preference for this system, because it had nothing of exclusion in its plan or character. He ardently wished prosperity to both, and to the one would say, when it spoke of the other, “Go thou and do likewise.”

The Rev. F. A. Cox, the Secretary, expressed his apprehension that this and similar Institutions were not yet duly appreciated, for that, in his opinion, the school system is entitled to take precedence of most if not of all other charities—even of the Bible Society itself: for of what use were Bibles if people could not read them? Mr. Cox affirmed, that the simplicity of the principle upon which this society proceeded, was such as to admit of universal co-operation.—It asked *all* to unite in instructing the untaught mind; and he could not help expressing his satisfaction, that the cause of education was this day patronized by royalty, episcopacy and legislation.—He was certain that an enlightened population constituted the stability of an empire, and the strongest prop of a throne, being happy in peace, and, under Providence, invincible in war; because such a population only could duly appreciate its privileges, and understand the rights of government and the reasons of subordination. He felt convinced that knowledge was connected with and sustained industrious habits, and that industry promoted individual improvement, and national prosperity.

His Royal Highness declared himself highly gratified with the meeting, hoped that all would go away contented, and anticipated their assembling again another time, with mutual congratulations on the success of what had now been so auspiciously commenced.

The meeting was also addressed by the Rev. Messrs. H. F. Burder, R. Hill,

Harper, Brittan and Broadfoot, G. Byng, Esq. M. P. T. F. Buxton, Esq. John Pugh, Esq. David Bevan, Esq. James Young, Esq. and Mr. Mackenzie, and the resolutions were all passed unanimously.

RELIGIOUS LIBERTY.

The two following cases, important to the interest of Protestant Dissenters, and the latter to the rights of worship in general, were tried at the Salisbury March Assizes, before Mr. Justice HOLROYD, who presided at *Nisi Prius*.

Lewis v. Hammond.

In this case it appeared from the statement of Mr. Sergeant Pell, Counsel for the plaintiff, and the proofs, that the plaintiff, being a farmer at Foxhanger, in the parish of Rowde, near Devizes, attended regularly a congregation of Independent Dissenters in that town, and in passing through a turnpike gate, called Seend gate, on Sundays, he claimed from the defendant, who is a collector of tolls at the gate, an exemption from the toll of ten-pence demanded from him, because he was going to his proper place of religious worship at Devizes, and that such claim being rejected, and the toll enforced, the action was brought, in his name, by the Society in the metropolis called “The Protestant Society for the Protection of Religious Liberty,” to recover back the amount of the toll so obtained.

For the defendant it was contended by Mr. Casberd, that under the particular words of that turnpike act the plaintiff was not entitled to the exemption, because he went out of his own parish to attend at a place of public worship, and because there was in such parish a dissenting place of worship.

But a case being mentioned by Mr. Sergeant Pell, where, at the Suffolk Assizes, Mr. Justice GROSE had held such defence to be unavailing, Mr. Justice HOLROYD determined that the plaintiff was entitled to the exemption, notwithstanding the topics urged for the defendant; but he permitted his Counsel to apply to the Court, if they, on reflection, should deem it expedient to correct his judgment, and directed the Jury to find a verdict for plaintiff.—Damages 10d. and costs.

The King v. Rev. William Easton, Clerk, James Jerrard, and eight others, for a Conspiracy to disturb a Congregation of Dissenters, at Anstey, near Tisbury, in this County, and for a Riot.

The following were the facts of this

case, conducted like the former, by the society in London for the Protection of the Religious Liberty of the Dissenters, as stated by Mr. Sergeant Pell, and proved by the witnesses for the prosecution. The Rev. W. Hopkins, a dissenting minister at Tisbury, was invited to preach at Anstey, an adjoining parish. Of that parish the Rev. W. Easton was the perpetual curate, and J. Jerrard was the tything-man; but the clergyman resided also at Tisbury, three miles from the place of riot. A dwelling-house belonging to J. Butt was certified as the place of the meeting of the Dissenters. Mr. Hopkins first attended in November 1816; he repeated his visits, and noises were made without the house, which interrupted the worship at the several times when he so attended, until the 31st of December, 1816, the time stated in the indictment. On that evening he went about six o'clock to preach, when seventy persons were assembled without the house; the night was showery and cloudy, and the ground wet. Among those assembled were the several defendants, also Easton (the clergyman) and Jerrard. The mob were supplied with cow-horns, large bells, and various discordant instruments, and, encouraged by the clergyman and peace-officer, made a most clamorous and terrific noise. They paraded about nine yards from the house, and, notwithstanding the remonstrances of the high constable of the hundred, who attended the meeting-house, and other respectable persons, they persevered in their disturbance, until the minister could not be heard, and he was compelled abruptly to discontinue the religious service. On the return of Mr Hopkins, he was followed by the same mob, amidst execrations, noises, and their horrible music, for half a mile, to the boundaries of the parish of Anstey.

Mr. Casberd, for the defendants, endeavoured to convince the Court and Jury that there was no conspiracy: and that, as the people did not enter the house of meeting, nor personally ill-treat the minister or congregation, there was no riot.

But Mr. Justice Holroyd interposed, and declared, that as to the conspiracy the Jury should decide; but that the proof of a most indecent, unwarrantable, illegal riot, was distinct and uncontrovertible.

Mr. Sergeant Pell then stated, that the Dissenters from lenity to the clergyman, not by way of compromise, would not press for a verdict for the conspiracy, but only for the riot; and for which they would certainly bring up the defendants

to London for the judgment of the Court of King's Bench, during the ensuing term.

At this liberality the Judge and the Court expressed satisfaction, and the Jury returned a verdict of—*Guilty of the Riot, against the Rev. W. Easton, J. Jerrard, and seven other defendants.*—*Salisbury Journal.*

BRUSSELS.

Extract of a Letter, dated Dec. 26, 1817, from Mr. Angus to Dr. Newman.

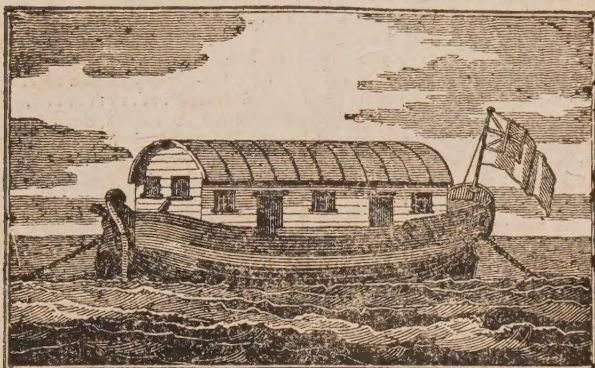
"THE government, having considered the unlettered state of the poor, have some time ago voted a sum of money for the establishment of public schools, to be placed at the disposal of the Minister of Instruction. A noble measure! until it be realized no rational hope can be entertained of seeing this fine population released from the chains of darkness by which they are bound.

A very interesting work, published at Paris, is about to make its appearance in three volumes, two of which are already in the hands of the booksellers, entitled *A Critical History of the Inquisition*. The author was himself a Secretary to that horrible institution for many years, and judging from his titles, a man of great celebrity in the literary world. The subject is taken up from the very earliest period of its history, and is brought down to the present day—noticing the different degrees of heat by which the pious establishment was inflamed. It seems to be much sought after by the reading world on this side of the water, and I am persuaded it will not be less so on yours, when it comes to appear in an English translation."

SHOCKING OUTRAGE.

On Tuesday last, a very extraordinary outrage was perpetrated in the church-yard of Otterton, Devon. The grave of the late Rev. S. Leat, a venerable dissenting minister of Budleigh, who was interred about ten months since, was opened, both coffins pulled abroad, the corpse mangled, the shroud torn to pieces, and the cloth which covered the outer coffin carried away. Great exertions are making to discover the atrocious perpetrators, and a handsome reward offered for their conviction.—*Times, Mar. 24.*

PORT OF LONDON SOCIETY.



On Wednesday, March 18, 1818, a most crowded and respectable meeting was held, pursuant to a notice published in our last Number, at the City of London Tavern, Bishopsgate-street, to form a new institution for the benefit of sailors, nominated "The Port of London Society for promoting Religion among Merchant Seamen."

Benjamin Shaw, Esq. M. P. was called to the chair. R. H. Marten, Esq. stated at large the object of the meeting, and urged it by a variety of suitable and forcible arguments upon the attention of all classes present. The Rev. Drs. Collyer and Rippon; the Rev. Messrs. Vowles, Ivimey, Hoby, Harper, Smith, Hyatt, and Evans, with Messrs. Cowen, Jennings, Munn, and other gentlemen, severally addressed the meeting upon the important and interesting features of such a society—the advantages likely to accrue from its operations, and the obligations which all who value the souls of men must feel themselves under to promote it. A liberal subscription was opened. The numerous assembly departed at a late hour of the day amply gratified with the accounts they had received, and with the new and interesting measure of Christian benevolence which had been proposed to their attention.

From the report of the Provisional Committee it appeared, that in full reliance on the public liberality, a ship is already purchased, and in a forward state of preparation for the principal object of the Society, namely, the preaching of the gospel twice every Sunday to the sailors upon their own element. The vessel, which is nearly

400 tons, is capable of accommodating from seven to eight hundred hearers; and it is confidently hoped, that a large number of sailors will be found willing to avail themselves of the opportunity furnished for their benefit, and promising such important and inestimable results.

R. H. Marten, Esq. America-square, Minorities, was elected Treasurer. The Rev. N. E. Sloper, of Chelsea; Mr. J. Thompson, of Brixton-hill, and Mr. W. Cooke, of Prescott-street, were appointed gratuitous Secretaries, to whom all communications respecting this institution are to be addressed.

This Society having been informed that individuals wholly unconnected with it have been collecting in its name, thinks it necessary to caution the public against giving to any persons whose characters are not sufficiently known to recommend the application.

ORDINATIONS.

HAVERFORDWEST.

On Wednesday, October 1, 1817, the Rev. J. H. Hinton was ordained pastor of the particular Baptist church in Haverfordwest. Worship was begun by Mr. Rees, of Froghole; and the ordination-service conducted by Mr. Reynolds, of Middle-Mill. The charge was delivered by Mr. Harries, of Swansea, from Acts, xx. 28; and Mr. Herring, of Cardigan, addressed the church, from 1 Cor. iv. 1. Mr. Evans, of Caermarthen, preached in the evening. The service was highly interesting, and the prospects are very encouraging.

BRAINTREE.

ON Tuesday, December 23, 1817, Mr. Richard Millar was ordained pastor over the particular Baptist church at Braintree, Essex. Mr. Craig, the Independent minister, of Bocking, began the service by reading and prayer; Mr. Garrington, of Burnham, delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. King, of Halsted, offered the ordination prayer; Mr. Pilkington, of Rayleigh, gave a serious and impressive charge, from Phil. ii. 20; Mr. Wilkinson, of Saffron-Walden, preached to the people, from 1 Thess. v. 12, 13; Mr. Carter, of Braintree, (Independent minister,) concluded with prayer.

FENNY STRATFORD.

Mr. James Crudge, late pastor of the particular Baptist church at Bythorn, Hants, has been unanimously chosen pastor of the Baptist church at Fenny Stratford, Bucks; and on the 23d July last, was publicly recognised by that church as their pastor. The Rev. Mr. Keely, of Ridgmount, asked the usual questions; the church, by one of its deacons, related the leadings of divine providence, and the consequent steps they had taken, which had issued in the business of the day; Mr. Crudge recited the leading articles of his faith; Mr. Keely addressed the pastor from Matt. xxv. 21. The Rev. F. A. Cox, M. A., of Hackney, addressed the church from James, i. 9, 10. The devotional parts of the service were conducted by Messrs. Hobson, of Maulden, Wilson, (now of Dublin,) and Simmons, of Olney. The services were concise, solemn, and interesting.

GOSWELL-STREET ROAD.

ON Tuesday, August 19, 1817, Mr. John Bolton was ordained pastor of the Baptist church in Spencer-place, Goswell-street road. Mr. Keen commenced by reading the Scriptures and prayer; Mr. Sowerby asked the usual questions, received the confession of faith, and stated the scriptural nature and foundation of a gospel church; Mr. Trivett, of Yorkshire, offered up the ordination prayer; Mr. Shenston gave the charge from 1 Tim. iv. 16; and Mr. Carr concluded the morning services by prayer. In the evening, Mr. Rodgers commenced with prayer; Mr. Keeble preached to the church from 2 Cor. xiii. 11, and concluded in prayer.

Addition to the List of Moneys received for the Baptist Missionary Society, inserted in our last Magazine.

| | | | |
|---|----|----|----|
| Paid to Dr. RYLAND, by Mr. BUTTON. | £ | s. | d. |
| Hitchin Church and Congregation Collection, by the Rev. Mr. Geard | 23 | 0 | 0 |
| Folkestone Auxiliary Society, by Mr. Stace | 21 | 12 | 0 |
| A Friend, by the Rev. J. Rogers, Eynsford, Kent..... | 1 | 1 | 0 |
| Lady Frances Harper, for translating | 1 | 1 | 0 |
| Lady Frances Harper's Servants | 4 | 10 | 0 |
| J. R. | 0 | 15 | 0 |

Subscriptions received by Mr. Button, for the late Mr. Bradley's Family.

| | | | |
|--|---|----|----|
| | £ | s. | d. |
| By Mr. Ivimey—from the Rev. Mr. Cole and friends at Poplar | 3 | 13 | 6 |
| From a friend of the Rev. Mr. Thomas, of Abergavenny... | 1 | 0 | 0 |
| "The Orphan's Mite, to the Rev. W. Bradley's family" | 1 | 0 | 0 |
| Inclosed in a note, signed, "The Writer" | 1 | 0 | 0 |
| Thomas Olive, Cranbrook | 1 | 0 | 0 |

Poetry.

HYMN I.

Our Father, which art in Heaven.

O! Thou o'er all things Lord supreme,
Whose Providence fills earth & sky,
Thy praise for ever be our theme,
Our Father, yet the God most high.

What gracious, oh! what mighty love,
Dost thou for sinful mortals bear,
That thou whilst thron'd in light above,
Shouldst keep us with a Father's care.

Not only being, life, and breath,
Immortal Father hast thou given;
But to preserve us e'en in death,
Thine only Son was spar'd from heav'n.

Oh! the ecstatic blissful thought,
That Christ our elder brother came;
His breast with tender mercy fraught,
To change for Son the alien's name!

May his benignant grace inspire
Our hearts with filial love to Thee;
Oh! could we serve our heavenly Sire,
As sons of God from error free!

H. L.